# AL-SAYYID MUḤAMMAD IBN ALAWĪ AL-MĀLIKĪ AL-MAKKĪ AND HIS CONTRIBUTIONS TO THE ISLAMIC THEOLOGY

BY

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Darul Huda Islamic University

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*In the Name of Allah,*
*The Most Gracious and the Most Merciful*

# ABSTRACT

This research studies the theological contributions of Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī (1946-2004), a Saudi Arabian Sunni scholar whose expertise in the scholarship and composition is highly laudable. In order to make a critical analysis of his theological contributions and approach, the researcher has parted his entire theological works into 'theological' and 'anti-Salafi woks'. Two important works of both sections *Manhaj al-Salaf fī Fahm al-Nuṣuṣ* and *Mafāhīm Yajib an Tuṣaḥḥaḥ* have been anlysed meticulously. All his theological views are in comformity with the views of the early generation Ash'rite Sunni theology and he ureges through his works that many theological herecies have been innovated to the traditional Salafism. The key target of his theological writings was Salafism. The study gives due consideration for his major works also and eventually arrives at a conclusion that his contributions to the Islamic theology has protected the traditional thological concepts of *Ahl al-Sunnah Wa al-Jamāʿh* from being spoiled and made the public aware of the meaninglessness of the Salafism. His works *Qul Hadhihī Sabīlī, Anwār Al-Bahiyya Min*, *Jalā' al-Afhām*, *Wahuwa Bi al-Ufuki al-A'lā* are the major theological works of Muḥammad Ibn ʿAlawī al-Mālikī while *Ḥawla al-Ihtifāl, Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr* and *Al-ziyarah al- Nabawiyyah* are opposing the Salafi theology.

# خلاصة البحث

يهدف هذا البحث إلى دراسة مساهمات الإمام الشيخ السيد محمد بن علوي المالكي المكي(1946-2004) إلي العقيدة الإسلامية حيث أنه من أحد علماء العالم الذي إشتهر بمهارته في التأليف و دقته في العلوم. و لأجل إجراء تحليل نقدي لمساهماته وإقترابه العقدي قسم الباحث جميع كتبه العقدية إلي الكتب العقدية و الكتب ضد السلفية. وقد بحثت موسوسا أهم كتبه في هذين القسمين "منهج السلف في فهم النصوص بين النظرية والتطبيق" و "مفاهيم يجب أن تصحح". وتكشف الدراسة بأن جميع أفكاره العقدية موافقة تماما مع أراء علماء الأشعرية السنية السابقين له و يحل علي انه قد أبتدعت أركان عقدية في السلفية مع أن السلفية من أهم هدف كتبه العقدية. والدراسة تعطي أهمية بالغة لكتبه غير العقدية أيضا حيث وصلت إلي نتيجة أن مساهماته الي العقيدة الإسلامية حفظت الأفكار العقدية التقليدية من التعفن و الإنحلال. وأوعي المجتمع عن بطلان السلفية. وكتبه " قل هذه سبيلي" و "أنوار البهية" و "جلاء الأفهام" و "و هو بالأفق الأعلي" من أهم كتبه العقدية مع أن "حول الإحتفال" و "التحذير من مجاذفة بالتكفير" و "الزيارة النبوية" كتب ضد السلفية.

# സംക്ഷിപ്തം

തന്റെ രചനാ വൈഭവം കൊണ്ടും പാണ്ഡിത്യ ഗരിമ കൊണ്ടും വിശ്രുതനായ പ്രമുഖ സഊദി പണ്ഡിതൻ സയ്യിദ് മുഹമ്മദ് ബ്നു അലവി അൽ-മാലികി അൽ-മക്കി (1946-2004) യുടെ ഇസ്ലാമിക വിശ്വാസ ശാസ്ത്രവുമായി (അഖീദഃ) ബന്ധപ്പെട്ട സംഭാവനകൾ വിലയിരുത്തുക എന്നതാണ് ഈ പഠനം കൊണ്ട് ലക്ഷ്യമാക്കുന്നത്. മുഹമ്മദ് ബ്നു അലവി മാലികിയുടെ സംഭാവനകളും വിശ്വാസ നിലപാടുകളും വിമർശന വിശകലനം ചെയ്യുന്നതിനായി അദ്ദേഹത്തിന്റെ മുഴുവൻ അഖീദാ രചനകളും 'വിശ്വാസ ശാസ്ത്രം' , 'സലഫീ വിരുദ്ധ ഗ്രന്ഥങ്ങൾ' എന്നിങ്ങനെ തരംതിരിക്കാവൂന്നതാണ്. സുപ്രധാന രചനകളായ 'മൻഹജു സലഫ്', 'മഫാഹീം യജിബു അൻതുസഹഹ്' എന്നീ ഗ്രന്ഥങ്ങളുടെ സൂക്ഷ്മ വശകലനവും ഇതോടൊപ്പം ചേർക്കുന്നുണ്ട്. മുഹമ്മദ് ബ്നു അലവി മാലികിയുടെ എല്ലാ വിശ്വാസപരമായ കാഴ്ചപ്പാടുകളും മുൻകഴിഞ്ഞ അശ്അരീ സുന്നീ പണ്ഡിതന്മാരിൽ നിന്നും വ്യതിരിക്തമല്ല. ആധുനിക സലഫീ കാഴ്ചപ്പാടിൽ പരമ്പരാഗത സലഫീ വിശ്വാസ പ്രമാണങ്ങൾക്കു പുറമെ നിരവധി അടിസ്ഥാനരഹിതമായ കാര്യങ്ങൾ പുതുതായി ചേർക്കപ്പെട്ടിട്ടുണ്ടെന്ന് അദ്ദേഹം സമർത്ഥിക്കുന്നു. തന്റെ അഖീദാ രചനകളുടെ പ്രധാന ലക്ഷ്യവും അതു തന്നെയായിരുന്നു. അദ്ദേഹത്തിന്റെ സമയോചിത ഇടപെടൽ അഹ്ലുസ്സുന്നത്തിന്റെ വിശ്വാസ പ്രമാണങ്ങളെ യഥാവിധി സംരക്ഷിക്കാനും പൊതുജനങ്ങളെ സലഫിസത്തിന്റെ പൊള്ളവാദങ്ങൾ ബോധ്യപ്പെടുത്താനും സാധിച്ചു. 'ഖുൽ ഹാദിഹീ സബീലീ', 'ജലാഉൽ അഹ്ഹാം', വഹുവ ബിൽ ഉഫുഖിൽ അഅ്ലാ', 'അൻവാറുൽ ബഹിയ്യ' തുടങ്ങിയ രചനകൾ വിശ്വാസ പ്രമാണങ്ങളുമായി ബന്ധപ്പെട്ടതും 'തഹ്ഖീഖുൽ ആമാൽ', 'ഹൗലൽ ഇഹ്തിഫാൽ', 'അസ്സിയാറത്തുന്നബവിയ്യ' തുടങ്ങിയ രചനകൾ സലഫീ വിശ്വാസ പ്രമാണങ്ങളെ നിശിതമായി വിമർശിക്കുകയും ചെയ്യുന്നു.

# APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the Degree of Master in Islamics and Human Sciences (Dept. Aqeeda and Philosophy)

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# DECLARATION

I do hereby declare that this dissertation is the result of my own research, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at DHIU or other institution.

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## AL-SAYYID MUḤAMMAD IBN ALAWĪ AL-MĀLIKĪ AL-MAKKĪ AND HIS CONTRIBUTIONS TO THE ISLAMIC THEOLOGY

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…….. ……..
Signature Date

**To**

**My beloved parents,**

**Teachers**

**and**

**all my well-wishers**

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*In the name of Allah, Full of Compassion, Ever Compassionate.*

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# TRANSLITERATION TABLE FOR ARABIC

| Arabic Letter | Transliteration | Arabic Letter | Transliteration |
|---|---|---|---|
| ا | A | ط | Ṭ |
| ب | B | ظ | Ẓ |
| ت | T | ع | ‘ |
| ث | TH | غ | GH |
| ج | J | ف | F |
| ح | Ḥ | ق | Q |
| خ | KH | ك | K |
| د | D | ل | L |
| ذ | DH | م | M |
| ر | R | ن | N |
| ز | Z | و | W |
| س | S | ه | H |
| ش | SH | ي | Y |
| ص | Ṣ | ء | ’ |
| ض | Ḍ | | |

| | Short vowels | | Long Vowels | | | | |
|---|---|---|---|---|---|---|---|
| ـَ | a | A | آ | Ā | ā | أو | aw |
| إ | i | I | إي | Ī | ī | أي | ay |
| أ | u | U | أو | Ū | ū | | |

# INTRODUCTION

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī is one the most highly acclaimed and respected Islamic scholar of the twentieth century who was born to a family of traditional Mālikī scholars in the Holy City, Makkah. As far as the origin of their family concened they hark back to Morocco. His grandfather al-Sayyid Abbas al-Mālikī was the *Qādī* (Chief Judge) of Makkah and was *Imām* of the *Ḥaram Sharīf* during the Ottoman, then Hashimate periods, and continued to hold that position after the Saudi Kingdom (KSA) was established and Muḥammad Ibn ʿAlawī al-Mālikī was one of the major chief lecturers in the famous *Dars* of *Ḥaram Sharīf*.

Muḥammad Ibn ʿAlawī al-Mālikī is a descendent of the Prophet Muḥammad (PBUH) through Imām al-Ḥasan (R) and he is a highly celebrated famous Saudi Arabian Islamic scholar having in depth knowledge in *Aqīda* (Theology), *Thafsīr* (Interpretation of the Noble Qur'ān), *Ḥadīth* (Pophetic Tradition), *Fiqh* (Jurisprudence) and *Sīrah* (Prophetic biography), *Usūl al-Fiqh*, *Usūl al-Ḥadīth* and *Taṣawwuf* etc.

During his never-ending quest for knowledge he travelled extensively to North Africa, Egypt, Syria, Turkey, Yemen and the Indo-Pak sub-continent and collected many *Ḥadīth*, gathered manuscripts, visited scholars and saints, and benefited from their knowledge and insight. Apart from the ʿ*Ulama* of the Hijaz (Arabian Peninsula) he also got "*Sanad*" or '*Ijāzah*" (lineage of authority to teach and guide) from the eminent savants all over the Islamic world. At his age of 25 he received his PhD in Ḥadīth from the esteemed Al-Azhar University, Egypt and in 1970 he was appointed as the professor of Islamic studies in Umm al-Qurā University, Makkah.

In 1971, after his father's demise, the scholars of Makkah asked him to accept his father's position as a teacher in the *Ḥaram Sharīf*, which his father and forefathers had done earlier. Hundreds of students learnt at his feet and they became the scholars of Islamic knowledge and spirituality in their own countries, particularly in Indonesia, Malaysia, Egypt, Yemen, India and Dubai. Since 1983, he concentrated on research and teaching.

Muḥammad Ibn ʿAlawī al-Mālikī is the author of close to one hundred books in various Islamic disciplines and as an Islamic scholar he proved his caliber and talent in all disciplines especially in Islamic theology. His writings spread over various Islamic sciences and Islamic theology hold a special attention in his authoring career. His pen has produced numerous theological texts. Some are theological like *Manhaj al-Salaf fī Fahm al-Nuṣuṣ, Qul Hadhihī Sabīlī*, *Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya*, *Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām*, *Wahuwa Bi al-Ufuki al-A'lā* and *Al-Dakhā'ir al- Muḥammadiyyah,* and some others are anti-Salafi works like *Mafāhīm Yajib an Tuṣaḥḥaḥ, Ḥawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf*, *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr, Al-ziyarah al-Nabawiyyah fi lou'il kitab wa al-sunnah*, *Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah, Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah, Al-Iʿlām bi Fatāwa Aʿimmah al-Islām Hawla Mowlidihī ʿAlayhi al-Salām, Taḥqīq al-'Āmāl fī mā Yanfaʿ al-Mayyit min al-Aʿmāl* and *Shifā' al-Fu'ād bi Ziyārah.*

*Mafāhīm Yajib an Tuṣaḥḥaḥ* is the most important and renowned work of Muḥammad Ibn ʿAlawī al-Mālikī. Throughout his masterpiece, *Mafāhīm Yajib an Tuṣaḥḥaḥ,* the author offers valuable and wise words of caution against extremism and invites the Muslims to the path of *Ahl al-Sunnah Wa al-Jamāʿh,* the hall mark of

which is tolerance and moderation. Muḥammad Ibn ʿAlawī al-Mālikī expertly clarifies the correct position relating to numerous controversial contemporary issues whilst maintaining strict adherence to the Qur'ān, the Sunna and the way of *Salaf*. The key objective behind this writing is to defend the Salafi Movement all over the world.

*Mafāhīm* itself has been divided into three parts, where the first of which is concerned with the researches relating to Islamic doctrines, including clarifying the criterion for imputing others with disbelief and misguidance, as well as concepts such as intermediation (*al-Tawaṣṣul*) and intercession (*al-Istighāṭa*). The second part deals with issues regarding to the Prophet Muḥammad (PBUH), including his unique characteristics, the reality of prophecy, the reality of humanity, and the correct understanding of seeking blessings from the Prophet Muḥammad (PBUH) and his noble relics. The final part deals with miscellaneous areas of research including the Isthmus (*Barzakh*) life, the legality of visitation of Prophet Muḥammad (PBUH) and other related matters such as the holy relics, sanctuaries and festive religious occasions.

Scores of Islamic scholars hailing from various parts of the world wrote commendations for this works or written about it in their ariticles. The huge positive impact of the book made in Islamic circles led to hardship for the author Muḥammad Ibn ʿAlawī al-Mālikī in his home country due to misguided verdicts leveled against him. Numerous vicious personal attacks and baseless replies from those who opposed the Sunni methodology were also published. *Hādhihī Mafāhimunā* of Salih Ibn Abdul Aziz Ibn Muḥammad Al-Shaykh was published criticizing and opposing *Mafāhīm Yajib an Tuṣaḥḥaḥ*. In response to this event, leading scholars throughout the world vehemently defended Muḥammad Ibn ʿAlawī al-Mālikī and wrote extensive and decisive refutation of his detractors.

*Manhaj al-Salaf fī Fahm al-Nuṣuṣ* is a major work of Muḥammad ibn ʿAlawī al-Mālikī in which he expertly clarified the the theological stances of *Ahl al-Sunnah Wa al-Jamāʿh.* It is said that *Manhaj al-Salaf fī Fahm al-Nuṣuṣ* is an updation of *Mafāhīm. Mafāhīm* is exactly opposing the Salafites while *Manhaj al-Salaf fī Fahm al-Nuṣuṣ* explicitly describes the Sunni theological issues especially the differed topics. Here, the researcher tries to analyze the theological views of Muḥammad ibn ʿAlawī al-Mālikī whilst explore through his contributions to the Islamic theology.

## STATEMENT OF THE PROBLEM

Muḥammad Ibn ʿAlawī al-Mālikī lived in a quite different world and distinguished environments which are suffused with distorted Salafi thoughts. Although being a Sunni scholar he spent his career in a Salafi country, Kingdom of Saudi Arabia (KSA). He battled the distorted theological concepts of Salafi movement and he became the prominent leader of the Sunni movement all over the world especially in South East Asia. Hailing from Saudi Arabi, a Salafi country and having a good experience in countering the Salafi theological doctrines his contributions to the Islamic theology is must be studies as well as his approach to the Sunni theological doctrines. The research and analysis on his theological contributions and how he defended the Salafism would open the new ways for further researches.

## RESEARCH QUESTIONS

- Who is Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī?
- What are his contributions to the Islamic theology?
- What are the theological concepts of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī?

- What is the significance of the views of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī in Islamic theology?
- What are the impacts of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī on the Islamic theology?

**OBJECTIVES OF THE RESEARCH**

- To carry out a careful analysis of the contributions of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī to the Islamic theology.
- To study meticulously about the thoughts Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī in the Islamic theology.
- To make an in depth study on the impact of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī in Islamic theology.
- To research on how he defended the Salafi movement throughout his career.
- To analyze the Salafi environments in the life of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī and his approach towards them.

**SCOPE OF THE RESEARCH**

Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī has proved his profound scholarship in variety of Islamic disciplines such as *Ḥadīth*, *Thafsīr*, *Fiqh* and *Sīrah*. He won his PhD in *Ḥadīth* from University of al-Azhar, Cairo. But this research confines only his theological contributions and his views and stances regarding the Salafi movement. The discussion on his theological contribution is preceded by a short and concise biography of Muḥammad Ibn ʿAlawī al-Mālikī. This research will also analyze his major works and treaties regarding the Islamic theology and his approach towards the creeds and beliefs of Sunni theology. In addition to his theological works, this

research also shed light upon his major works other than Islamic theology like *Fiqh*, *Ḥadīth*, *Usūl al-Fiqh*, *Usūl al-Ḥadīth*, *Taṣawwuf* and *Sīrah* etc.

## SIGNIFICANCE OF THE RESEARCH

According to the knowledge of the researcher, the study upon the aforementioned topic is yet to be made. Therefore this attempt will fill the void in this regard and it will be helpful for those who need much about him and those who interested to research on the theological concepts of Muḥammad Ibn ʿAlawī al-Mālikī al-Mākkī.

His works and treaties are more helpful for those who need much about *Ahl al-Sunnah Wa al-Jamāʿh* and those who are defending the distorted and spoiled creeds and beliefs of Salafites. Some major works of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī have been translated in to various languages such as English, Urdu and Malayalam etc.

Though being a famous scholar and prolific writer his contributions to the Islamic world yet to be sufficiently studied or reseached. Thus this research is relevant and much awaited.

## LITERATURE REVIEW

As far as the researcher concerned, the studies and the researches upon the theological concepts of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī are very rare and the articles found in this regard confine only a particular subjects which are not sufficient and not worth to be mentioned or referred. And there are no sufficient research works even upon his life or upon his focus area like Islamic theology and Ḥadīth. Most of the articles found on him is only a concise biographical details of Muḥammad Ibn ʿAlawī al-Mālikī and such researches are accepted the superficial analysis of his works in

Islamic theology. Sometimes, the main cause of the embarrassing lack of study upon this huge personality may be the result of the deliberate attempt of the Salafi movement in Saudi Arabia.

Another article found on Muḥammad Ibn ʿAlawī al-Mālikī is *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī* written by one of his pupil, Shaykh Fakhruddin Owaisi al-Madani which was released by a website 'www.marifah.net'. This article is going only through the supeficial description of his life and scholarship. This article never shed light upon his theological contributions.

The sources for his biographical life and his contributions to serveral Islamic sciences could not be found anywhere except in the preface of his some translated works. The articles found in the preface of some of his translated books confine only the short biographical history of Muḥammad Ibn ʿAlawī al-Mālikī and there are no remarks about his theological approach towards the Islamic theology.

The major work found on Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī is '*Muḥammad ʿAlawī al-Mālikī'* by Jesse Russell and Ronald Cohn Published by Book on Demand, Miami. This rare book only deals with the life history of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī and explores through his contributions to various Islamic sciences and it does not include much about his theological contributions and his approach to the Islamic theology. And this book is very hard to access where these kinds of books should be printed only on demand.

## METHODOLOGY OF THE RESEARCH

To fulfill this analytical study about the contributions of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī to the Islamic theology and to make a comprehensive study upon his concepts and views on the Islamic creeds and beliefs, the researcher will follow the

qualitative method, the methodology based on library research and the researcher will utilize the historical, analytical, textual and comparative study. The researcher will try to make a conclusion in these topics by careful and meticulous study of his works and treaties in Islamic theology such as *Mafāhīm Yajib an Tuṣaḥḥaḥ* and *Manhaj al-Salaf fī Fahm al-Nuṣuṣ* etc.

**ORGANIZATION OF THE STUDY**

The researcher has classified the title '*Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī and his contributions to the Islamic theology*', into four chapters. Each chapter deals with specific subject under the main titled topic. The first chapter is going through the biographical studies on Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī and his life and scholarship. This chapter also incorporates the classified catalogue of his major works that would be very easy to access. This chapter aims at his contributions to the various Islamic sciences other than Islamic theology like *Ḥadīth*, *Fiqh*, *Usūl al-Hadīth*, *Usūl al-Fiqh* and *Sīrah* etc. Here also the researcher followed the same methodology to analyze his valuable contributions.

The theme presentation of this dissertation is materialized by the second and third chapters that concerns with the theological contributions of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī and his approach to the Islamic theology along with the description of his methodology in explaining the theological issues. In order to make meticulous study of his theological contributions, the researcher has parted his entire theological works into 'theological' and 'anti-Salafi works'. Here the researcher will follow to analyze his theological contributions by exploring through his major works in the Islamic theology. The researcher has given a special attention on his two major works, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyat wa al-Tatbiq* in his

theological contributions and *Mafāhīm Yajib an Tuṣaḥḥaḥ* in the anti-Salfi works. The researcher specially focused on these two works because both assume special attention and acceptance among the international scholastic world.

The fourth chapter is supplementary to the second and third chapter chapters that it is a comprehensive discussion on theological approach of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī and his methodology in describing the Sunni theological issues.

# CHAPTER ONE

# MUḤAMMAD IBN AL-'ALAWĪ AL-MĀLIKĪ AL-MAKKĪ: LIFE AND SCHOLARSHIP

## 1.1. INRODUCTION

The blessed and hallowed city of Makkah, which houses the sacred Kaʿbah, has produced many great personalities who have illuminated and enlightened the hearts and minds of lakhs of people through the generations with their knowledge, wisdom and impeccable and spotless lifestyles. Evidence of this can be found in the thousands of pages of books written by them and even today the hearts of Muslims are filled with admiration, love and respect for these charismatic personalities. One of the most famous and pious personalities of the twentieth century (Fourteenth Century Ḥijrī) is aI-Shaykh al-Sayyid Dr. Muḥammad Ibn ʿAlawī Ibn ʿAbbās Ibn ʿAbd al-ʿAzīz al-Mālikī al-Ḥasanī al-Makkī aI-Ashʿari al-Shādhulī[1] who guided the whole generation of Muslims with his wisdom filled words and teachings. Those who learnt from him spread out all over the world and are continuously imparting that great knowledge to others in all corners of the world.

Al-Sayyid Muḥammad IbnʿAlawī Ibn Abbās al-Mālikī al-Makkī was one of the famous and foremost traditional Islamic scholars of contemporary times, the most highly respected and loved scholar of the holy city of Makkah and the entire *Ḥijāz* region (Western Arabia). He was a grandson of the Prophet Muḥammad (PBUH),[2] a leader of the *Ahl al-Bayt*, the Imām of Ḥadīth in the modern age, an authority of the

[1] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj, The Immense Merits of al-Shām, The Vision of Allah*, Trans. Dr. Gabril Fouad Haddad, (America, Al-Sunna Foundation of America), *Islamic Doctrines*. Vol.1, p. 3.
[2] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *jashn-e-Milad al-Nabi (S)*, Trans. Yaseen Akhtar Misbahi, (New Delhi: Daul Qalam, 2006), p. 4-5.

four *Madhhabs*, a spiritual leader of the highest caliber and unparalleled in his standing in the world of traditional Islamic scholarship.[3]

He was dearly loved and adored all over the Muslim world, not only because of his Muḥammadan Lineage (*Ahl al-Bayt*) but also because of his immense knowledge, wisdom, humble manners and spiritual charisma.[4] He was known to be extremely generous with his knowledge. He is considered as a scion of the famous Al-Mālikī Al-Ḥasanī family of Makkah[5]

### 1.2. LIFE

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī was born in 1946 CE/1367 H,[6] in the holy city of Makkah, in the famous al-Mālikī al-Ḥasanī Sayyid family of traditional ʿ*Ulamā*. He was fortunate to have as his father, the most learned scholar of Makkah, al-Sayyid ʿAlawī Ibn ʿAbbās Ibn ʿAbd al-ʿAzīz. This traditional ʿ*Ulama* family tracks their lineage and legacy from Morocco.[7]

His father was his first and primary teacher, teaching him privately at home while he lectured for hundreds of students at the *Ḥaram* of Makkah. Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī memorized the Holy Qur'ān at his young age. He was educated by his eminent father from childhood and was authorized to teach every book he studied from him.

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[3] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Intercession of The Holy Prophet (PBUH)*, Trans. Hafiz Muḥammad Salim Noorie, (Maktab-e-Taibah: Mumbai), p. 4.
[4] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 9.
[5]<http://Ibntang-sufi.blogspot.in/2009/07/sayid-Muḥammad-Ibn-alwi-al-Mālikī.html> (accessed on 22 November 2014).
[6] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Notions that Must Be Corrected*, Trans. Suraqah Abdul Aziz, (Netherlands: Hooiberghaasbeek, 2008), p. 5.
[7] Ibid., p. 5.

He was greatly influenced by three major scholars. One of them was his own father himself, Sayyid ʿAlawī Ibn ʿAbbās al-Mālikī, and his grandfather, Sayyid ʿAbbās al-Mālikī who was the *Muftī* and *Qādi* of Makkah and the *Imām* and *Khatīb*[8] of *Masjid al-Ḥarām* in the time of the Ottomans and then Hashimates. And the third one is Sayyid ʿAlawī al-Mālikī, the father of Sayyid Muḥammad al-Mālikī, played a very great part in uniting the people and avoiding unrest and turmoil in the conflict period after the Ottomans. That is why he had a good relationship with the Āl al-Saūd family.[9]

Sayyid Muḥammad ʿAlawī al-Mālikī left behind two sons, Sayyid Aḥmad and Sayyid ʿAbdullah, and many daughters. Sayyid Aḥmad is a learned young scholar and has become his father's able successor. He continues with all the teaching and spiritual activities of his father. Muḥammad ʿAlawī al-Mālikī also left behind a large number of students not only in Kingdom of Saudi Arabia, but also all over the world. Many of his students hold prominent positions in Saudi Arabia and throughout the Muslim world. Through his works and these kinds of disciples, his legacy and the legacy of *Ahl al-Sunnah Wa al-Jamāʿh* continues to flourish over the intellectual surroundings of the world.

He passed away on Friday the 15th of Ramadān 1426 / 29th October 2004 in a state of fasting in his house in Makkah. His sudden demise affected severely on the *Ahl al-Sunnah Wa al-Jamāʿh* traditional scholars and it was a big void that couldn't be refilled.[10]

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[8] One who makes public Friday Sermons in the Masjids.

[9] <http://www.daruljailani.net/2012/10/22/shaykh-Muḥammad-b-'Alawi-al-Mālikī-al-Ḥasanī-a-tribute/> (accessed on 22 November 2014).

[10] <http://Ibntang-sufi.blogspot.in/2009/07/sayid-Muhammad-Ibn-alwi-al-Mālikī.html> ( accessed on 22 November 2014).

## 1.3. FAMILY

Mālikī family owes a good position not only in the Saudi Arabian society but also this family has clear image among the whole Muslim society throughout world. Muḥammad Ibn ʿAlawī Mālikī himself says about his family background in the introduction of *Nafaḥāt al-Islām Min al-Balad al-Ḥarām*,

> "The family owes and accumulates fame, prestige and knowledge for the last two centuries. My grandfather ʿAbbās al-Mālikī and his forefathers are renowned scholars of that time while some of them are the famous teachers, *Imāms, Khathībs* in the *Masjid al-Ḥaram* who gained the respect and admiration from whole people and they are blessed with the holy lineage to the holy family of Prophet Muḥmmad (PBUH)".[11]

His grandfather, al-Sayyid ʿAbbās al-Mālikī[12] was the *Mufti* and *Qādi* of Makkah and the *Imām* and *Khatīb* of the *Ḥaram*. He held this position during the Ottoman, and then Hashemite timesand continued to hold it after the Saudi Kingdom was established.[13] The late King ʿAbdul ʿAzīz Ibn Saʿud had great respect for him.

His late father, al-Sayyid ʿAlawī al-Mālikī[14] (1327-1391 H) was one of the greatest scholars of Makkah in the previous century. He taught the various traditional Islamic sciences in the *Ḥaram* of Makkah for nearly forty years. Hundreds of students from all over the Islamic world benefited from his lessons in the *Ḥaram Sharīf* and many of them hold key religious positions in their countries today.[15] He has authored

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[11] Al-Sayyid ʿAlawī Al-Mālikī al-Ḥasanī, *Nafaḥāt al-Islām Min al-Balad al-Ḥarām*, (Jedda: Mathab' al-Bahth), p. 6.
[12] For more about Al-Sayyid ʿAbbās al-Mālikī, check *Nūr al-Nibrās fī Asānīd al-Jadd al-Sayyid `Abbās* by his grandson Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī.
[13] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. 5.
[14] For more about al-Sayyid ʿAlawī al-Mālikī al-Makkī, check his biography called *Ṣafaḥāt al-Mushriqa min Ḥayāt al-Imām al-Sayyid al-Sharīf ʿAlawī Ibn ʿAbbās al-Mālikī* by his son and younger brother of Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, al-Sayyid ʿAbbās al-Mālikī.
[15] Muḥammad Ali al-Maghribi, *Aʿlāmul al-Ḥijāz Fī al-Qarni al-Rābiʿ ʿAshara li al-Ḥijra*,(Jidda: Thihama), Vol-2, p. 273-284.

a lot of books on various Islamic sciences.[16] The late King Faisal would not make any decision regarding Makkah without the pre consent of al-Sayyid ʿAlawī al-Mālikī. He passed away in 1971 and his funeral was the biggest funeral ever seen in Makkah in a hundred years. For the next three days after his death, the local Saudi radio stations played the holy Qur'ān only. This was something that was only done for him.

The Mālikī family has produced many other scholars, but for the sake of brevity, the researcher has only mentioned al-Sayyid Muḥammad Ibnʿ Alawī's eminent father and grandfather.[17]

## 1.4. EDUCATION

With his father's instruction, he also studied and mastered the various traditional Islamic sciences like *Aqīdah, Tafsīr, Ḥadīth, Fiqh, Usūl, Mustalaḥ* and *Naḥw* etc at the feet of other great scholars of Makkah, as well as Madina, all of whom granted him full *Ijāzah* (certification) to teach these sciences to others.

By the age of 15, Sayyid Muḥammad Ibn ʿAlawī was already teaching the books of *Ḥadīth* and *Fiqh* in the *Ḥaram* of Makkah to fellow students, by the orders of his teachers. After finishing his traditional education in his hometown of Makkah, he was sent by his father to study at the esteemed al-Azhar University, Egypt. He received his Ph.D from the University of al-Azhar at the age of 25, making him the first and youngest Saudi to earn a Ph.D from there.[18] His thesis on *Ḥadīth* was rated

[16] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī,*Majmūʿ Fatāwā wa Rasā'l al-Imām al-Sayyid ʿAlawī al-Mālikī al-Ḥasanī*, (Madeena: Matabi' al-Rasheed, 1413 AH), p. 8-9.
[17] For more information on this noble family, check works on the history of Makka and its scholars in the last few centuries like *Bayt al-Mālikī.*
[18] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Miʿraj-e-Habeeb*, Trans. Moulana Muzhir Husain Alimi, (Mumbai: Idara Ma'arif Isalmi, 2012), p. 10.

ʿexcellent,' and highly praised by the eminent scholars of al-Azhar at that time, such as Imām Abu Zahrah (1898-1978 AC).[19]

## 1.5. JOURNEY IN SEARCH OF KNOWLEDGE

It has been the way of most great Islamic scholars to travel in pursuit of the knowledge and wisdom. Sayyid Muḥammad Ibn 'ʿAlawī al-Mālikī al-Makkī was no exception to this rule. He travelled from his young age, with the permission of his father, to seek knowledge and spirituality from those who possess it.

He travelled extensively in North Africa, Egypt, Sudan, Syria, Turkey, and the Indo-Pak subcontinent to learn from great scholars,[20] meet the pious friends of Allah, visit the Masjids and and collect *Makhṭūtāt* (Manuscripts) and books. He is considered as the sole modern Islamic scholar who owes the large number of *Ḥadīth* and *Sanad*.[21] He gained this position in the realm of knowledge only through his massive and extensive travels and journeys throughout the world. And he also owes another peculiarity of having such *Ḥadīth* in which there is no more reporters between him and Prophet Muḥammad (PBUH).[22]

In each of these lands, he met its great ʿUlama and ʿAwliya' and benefited immensely from them. They, in turn, were also very impressed by this young student from Makkah and gave him special attention. Many had great respect for his learned father already. So, they were extremely honored to have such a son as their student.

## 1.6. 'IJĀZAH

[19] Shaykh Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī*, (www.marifah.net, 1428 H), (accessed on 22 November 2014), p. 3.
[20] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 3.
[21] The chain of reporters in a Ḥadīth.
[22] Muḥammad Ibn ʿAlawī al-Mālikī*, Mi'raj-e-Habeeb*, p. 11-12.

The traditional system of Islamic education is based on *Ijāzah* or the permission to transmit the Knowledge. No any person was allowed to teach except only those who had certified *'Ijāzah*[23] from well-known scholars.

Muḥammad Ibn 'ʿAlawī al-Mālikī was honored to be one of the Shaykhs with the largest number of *'Ijāzah* in our times.[24] He also possessed the closest or shortest 'chain of narration' to the Prophet Muḥammad (PBUH). In his Arabian homeland and in the course of his travels, Muḥammad Ibn ʿAlawī al-Mālikī obtained more than 200 *Ijāzah* from the greatest scholars of his time, in every branch of Islamic knowledge. Thus, his own *Ijāzah* that he would grant to his students was from the most prestigious and rarest in the world, linking his students to countless great scholars. Indeed, most of the great scholars today had sought the *Ijāzah* from Muḥammad Ibn ʿAlawī al-Mālikī.[25]

The Masters who granted him their respective *'Ijāzah* were great savants and shining stars from all over the Islamic world. The researcher would like to mention a few here:[26]

### 1.6.1. From Makkah

His father and his first teacher, al-Sayyid ʿAlawī IbnʿAbbās al-Mālikī

Shaykh Muḥammad Yaḥya Amān al-Makkī

Shaykh al-Sayyid Muḥammad al-Arabi al-Tabbāni

Shaykh Ḥasan Saʿīd al-Yamani

Shaykh ḤasanIbnMuḥammad al-Mashshāt

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[23] For every branches of knowledge and for every books of *Ḥadīth, Fiqh, Tafsir*...etc, there were Sanads or ʿthe chains of narration' that went back to the author of the book himself through his students and their students. Most such Sanads, such as those of the Qur'an, *Ḥadīth* and *Taṣawwuf* go back to the blessed Prophet Muḥammad (PBUH) himself.

[24] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 3.

[25] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawī al-Mālikī*, p. 4.

[26] Ibid., 4-6.

Shaykh Muḥammad Nūr Sayf

Shaykh Muḥammad Yāsīn al-Fadāni

Al-Sayyid Muḥammad Amīn Kutbi

Al-Sayyid Ishāq Ibn Hāshim ʿAzūz

Ḥabīb ḤasanIbnMuḥammad Fadaq

Ḥabīb Abd al-Qādir IbnʿAydarūs al-Bar

Shaykh Khalīl Abdal-Qādir Taybāh

Shaykh Abdullah al-Lahjī

### 1. 6.2. From Madīna

Shaykh Ḥasan al-Shaʿīr(Shaykh al-Qurra of Madīnah)

Shaykh Ḍiyā al-Dīn Aḥmad al-Qadirī

Al-Sayyid Aḥmad Yāsīn al-Khiyari

Shaykh Muḥammad al-Mustafa al-ʾʿAlawī al-Shinqiti

Shaykh Ibrahim al-Khatani al-Bukhari

### 1. 6.3. From Hadhramaut and Yemen

Al-Ḥabīb ʿUmar Ibn Aḥmad Ibn Sumayt (Grand Imām of Haḍramawt)

Shaykh al-Sayyid Muḥammad Zabarāh ( Mufti of Yemen)

Shaykh al-Sayyid Ibrāhīm Ibn Aqīl al-BaʾAlawī

Al-Imām al-Sayyid Ali Ibn Abd al-Rahmān al-Hibshī

Al-Habīb ʿAlawī ibn Abdullah Ibn Shihāb

Al-Sayyid ḤasanIbn Abd al-Bāri al-Ahdal

Shaykh Faḍl IbnMuḥammad Ba-Faḍal

Al-Ḥabīb AbdullahIbnʿAlawī al-Attās

Al-Ḥabīb MuḥammadIbn Sālim Ibn Hāfiz

Al-Ḥabīb Aḥmad Mashhūr al-Ḥaddād

Al-Ḥabīb Abd al-Qādir al-Saqqāf

### 1. 6.4. From Syria

Shaykh Abu al-Yāsar ibn ʿAbidīn (Mufti of Syria)

Shaykh al-Sayyid al-Sharīf Muḥammad al-Makkī al-Kattāni(Mufti of the Mālikīs)

Shaykh Muḥammad Asʿad al-Abaji (Mufti of the Shafiʿīs)

Shaykh al-Sayyid MuḥammadṢalih al-Farfūr

Shaykh Ḥasan Habannakah al-Maydāni

Shaykh Abd al-Azīz ʿUyūn al-Sūd al-Ḥimsī

Shaykh Muḥammad Saʿīd al-Iḍlābi al-Rifāʿī

### 1. 6.5. From Egypt

Shaykh al-Sayyid Muḥammad al-Hāfiz al-Tījāni (Imām of Ḥadīth in Egypt)

Shaykh Ḥasanayn Muḥammad Makhlūf (Mufti of Egypt)

Shaykh Ṣalih al-Jaʿfarī (Imām of the Azhar)

Shaykh Amīn Mahmūd Khattāb al-Subki

Shaykh Muḥammad al-ʿAqūri

Shaykh Ḥasan al-ʿAdawi

Shaykh al-Sayyid Muḥammad Abu al-ʿUyūn al-Khalwati

Shaykh Dr.Abd al-Ḥalīm Maḥmūd ( Rector of al-Azhar)

### 1. 6.6. From Levant[27] (Morocco, Algeria, Libya and Tunisia)

Shaykh al-Sayyid al-Sharīf Abd al-Kabīr al-Ṣaqāli al-Mahi

Al-Sharīf Idrīs al-Sanūsi (King of Libya)

Shaykh Muḥammad al-Ṭahir ibn ʿAshūr (Imām of the Zaytunah, Tunis)

Shaykh al-Ṭayyib al-Muhaji al-Jazaʾīrī

Shaykh al-Fārūqi al-Rahhāli al-Marrākashi

Shaykh al-Sayyid al-Sharīf Muḥammad al-Muntaṣir al-Kattāni

### 1. 6.7. From Sudan

Shaykh Yūsuf Ḥamād al-Nīl

Shaykh Muddassir Ibrāhīm

Shaykh Ibrāhīm Abu al-Nūr

Shaykh al-Ṭayyib Abu-Qināyah

### 1. 6.8. From Indo-Pak Subcontinent

Shaykh Abu al-Wafā al-Afghāni al-Hanafi

Shaykh Abd al-Muʿīd Khān Hyderābādi

Mufti al-Aʿẓam Mustafa Riḍa Khān al-Barelawī (Mufti of India)

Mufti Muḥammad Shafiʿal-Deobandī (Mufti of Pakistan)

Mawlāna Muḥammad Zakariyyah al-Kāndahlawi (Imām of Ḥadīth)

Mawlāna Ẓafar Aḥmad Tānawi

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[27]Levant, region on the eastern shore of the Mediterranean Sea. Its name derives from the Italian word *levante,* meaning "rising," implying the rising of the sun in the east. Historically, the Levant included all of the countries along the eastern Mediterranean shores, extending from Greece to Egypt. The name Levant States was used to refer to the French mandate over Syria and Lebanon after World War I (1914-1918); today the term is still occasionally applied to those two countries.( Microsoft ® Encarta ® 2009. © 1993-2008 Microsoft Corporation. All rights reserved).

Shaykh al-Muḥaddith Ḥabīb al-Raḥmān al-ʾAzāmi

Sayyid Abu al-Ḥasan Ali al-Nadwi

## 1.7. TEACHING CAREER

He was the *Imām* and head of the preachers of the sacred Masjid in Makkah from 1971 to 1983, at which time he was barred from office after the publication of his famous book *Mafāhīm Yajibu an Tuṣaḥḥaḥ*.[28] During this period Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī was blessed to get a lot of students from the nook and crannies of the world who are fully engaged in the teaching and preaching of Islam keeping the light of Islam, which got from Muḥammad Ibn Alawī al-Mālikī al-Makkī, aglow.

Since his forced retirement from public teaching and preaching from the *Ḥaram Sharīf*, he has devoted himself to the private education of hundreds of students in Islamic studies at his residence and Masjid in al-Mālikī Street in the Rusayfa district of Makkah[29] and his public lessons, between *Maghrib* and *ʿIshā'*, were attended by no less than five hundred people daily. Many students from the various universities would attend his lessons in the evenings.[30] He would host a large number of students at his own residence, providing them with food, drink, shelter, clothes, books and everything they need. In return, they were only required to follow the rules and etiquette of students of sacred knowledge.[31]

These students would usually stay with him for many years, learning the various branches of Islamic knowledge, then return to their lands. Hundreds of

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[28] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā',* p. 3.
[29] Ibid., 9.
[30] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawī al-Mālikī*, p. 7.
[31] <http://bintang-sufi.blogspot.in/2009/07/sayid-Muhammad-bin-alwi-al-Mālikī.html> (accessed on November 2014).

students learnt at his feet have become savants of Islamic knowledge and spirituality in their countries, particularly in Indonesia, Malaysia, Egypt, Yemen and Dubai.[32]

After returning from al-Azhar, he was appointed as the professor of Islamic Studies at the Umm al-Qura University in Makkah, where he taught from 1970.[33]

In 1971, after his father's death, the scholars of Makkah asked him to accept his father's position as a teacher in the *Ḥaram Sharīf*.[34] Thus, he sat on the chair from which his family had taught for more than century. He also taught in the *Ḥaram* of Madīnah occasionally. His lessons were the largest attended lessons in the two *Ḥarams*.[35]

In the early eighties, he was relinquished of both his teaching position in the Umm al-Qura University as well as his ancestral chair of teaching in the *Ḥaram Sharīf*, due to the fatwas of some fanatical scholars of the Wahhabi sect, who considered his presence as a threat to their extremist ideology and religious authority.

Despite opposition from the Wahhabi establishment, Muḥammadʿ Alawī al-Mālikī was highly respected by the Saudi government and was often consulted by the King on important affairs. He was also nominated as the head of the judges at the International Qirā'at (Qur'ānic reading) competition in Makkah for three consecutive years.[36]

Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī had over 1,000 or more students who studied under him, both in the *Ḥaram* in Makkah as well as at his residence. Amongst his students are Shaykh Aḥmad Ibn Muḥammad ibn ʿAlawī al-Mālikī, the

[32] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī*, p. 7.
[33] Ibid.
[34] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Al-Ṭāliʿ al-Saīd Al-Muntakhab Min al-Musalsalāt wa al-Asānīd*, (Jedda: Matba' Sahar), p. 4.
[35] Masji al-Haram and Masjid al-Nabawi.
[36] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawī al-Mālikī*, p. 7.

son of Shaykh Muḥammad, as well as Shaykh Fakhruddīn Owaisi of South Africa and Shaykh Munawwar Atīq Ridwī of the UK/Pakistan.[37]

## 1.8. OTHER ACTIVITIES

Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī was a keen propagator of true Islamic guidance and spirituality and travelled all over Asia, Africa, Europe and America calling people to heed to the Words of Allah and his final Messenger Muḥammad (PBUH). In Southeast Asia especially, he personally established and ran more than seventy Islamic schools to counter Christian missionary activities.[38] Large numbers of Christians and Buddhists embraced Islam at his blessed hands.

## 1.9. WORKS

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī was a prolific writer and he has authored more than hundred books, treatises, and articles in Arabic on various topics in the Islamic sciences.[39] He has written on a variety of religious, theological, legal, social and historical topics and many of his books are considered masterpieces on those particular subjects and are prescribed textbooks in Islamic institutes around the world. Here, the researcher mentions some selected works on various subjects:[40]

### 1.9.1. ʿAqīdah

1. *Mafāhīm Yajib an Tuṣaḥḥaḥ.*
2. *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyah wa al-Tatbīq.*
3. *Qul Hadhihī Sabīlī.*

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[37] <http://www.answers.com/topic/Muḥammad-'Alawi-al-Mālikī> (accessed on 22 November 2014).
[38] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawī al-Mālikī*, p. 9.
[39] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā',* p. 1.
[40] Ibid., 7-9.

4. *Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya.*

5. *Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām.*

6. *Ḥawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf.*

7. *Wahuwa Bi al-Ufuki al-A'lā.*

8. *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr.*

9. *Al-Dakhā'ir al- Muḥammadiyyah.*

10. *Al-ziyarah al- Nabawiyyah fi lou'il kitab wa al-sunnah.*

11. *Mālā ʿAynun Ra'at.*

12. *Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah.*

13. *Al-Iʿlām bi Fatāwa Aʿimmah al-Islām Hawla Mowlidihī ʿAlayhi al-Salām.*

14. *Taḥqīq al-'Āmāl fī mā Yanfaʿ al-Mayyit min al-Aʿmāl.*

15. *Shifā' al-Fu'ād bi Ziyārah Khayr al-ʿIbād.*

16. *Muḥammad : al-Insān al-Kāmil.*

### 1.9.2. Tafsīr

1. *Zubdat al-Itqān fīʿUlūm al-Qur'ān.*[41]

2. *Al-Qawaʿid al-Asasiyya fīʿUlūm al-Qur'ān.*

3. *Ḥawl Khasā'is al-Qur'ān.*[42]

### 1.9.3. Ḥadīth

1. *Al-Manhal al-Laṭīf fī Usūl al-Ḥadīth al-Sharīf.*

2. *Al-Qawaʿid al-Asāsiyya fīʿIlm Musṭalaḥ al-Ḥadīth.*[43]

[41] Published Darul Insan Publication, Cairo in 1981/1401H
[42] Published by Mathba' Sahar, Jedda in 1401H.
[43] Published by Mathba' Sahar, Jedda in 1402 H.

3. *Faḍl al-Muwatta waInāyat al-'Ummah al-Islāmiyya bihī.*
4. *Anwār al-Masālik fīal-Muqāranat bayna Riwāyat al-Muwata li al-Imām Mālik.*
5. *Dirāsat Ḥawl al Muwtta.*
6. *Al Taḥqīq wa al Taʿlīq ʿlā al-Marfūʿ min Riwāyat Ibn Qāsim li al-Muwtta fī Kitāb.*
7. *Dirāsat Muqāranat ʿan Riwāyat Muwtta al-Imām Mālik.**
8. *Shubhāt ḥawl al-Muwtta wa Raddihā.**
9. *Imām Dār al Hijra.**
10. *Asmā' al Rijāl.**
11. *ʿIlm al Asānīd.**
12. *Al ithbāt.**[44]
13. *Al ʿuqūd al Lu'lu'iyya fī al Asānīd al ʿAlawī yya.*
14. *Ithāf Dhawī al-Himam al-ʿāliyya bi Rafʿ Asānid Walidi al-Sunniyya.*
15. *Al ṭāliʿ al-Saʿīd al-Muntakhab min al-Musalsalāt wa al-Asānīd.*

### 1.9.4. Sīrah

1. *Tārīkh al-Ḥawādith wa al-Aḥwāl al-Nabawiyya.*
2. *ʿUrf al-Taʿārīf bi al-Mawlid al-Sharīf.*
3. *Dhikriyāt wa Munāsabāt.*
4. *Al-Bushrā fī Manāqib al-Sayyidat Khadījah al-Kubra.*

### 1.9.5. Usūl

1. *Al-Qawāʿid al-Asāsiyya fī Usūl al-Fiqh.*

[44]*<http://ar.wikipedia.org> ( accessed on 29 March 2015).

2. *Sharḥ Manẓūmat al-Waraqāt fī Usūl al-Fiqh.*

3. *Mafhūm al-Taṭawwur wa al-Tajdīd fī Sharīʿat al-Islāmiyya.*

### 1.9.6. Fiqh

1. *Al-Risālat al-Islāmiyya Kamāluhā wa-Khulūduhā wa ʿālamiyyatuhā.*

2. *Labbayk Allahumma Labbayk.*

3. *Al-Ziyārat al-Nabawiyya bayn al-Shariʿa wa al-Bidʿiyya.*

4. *Shifa' al-Fu'ad bi Ziyārat Khayr al-ʿIbād.*

5. *Ḥawl al-Iḥtifal bi Dhikra al-Mawlid al-Nabawi al-Sharīf.*[45]

6. *Al-Madh al-Nabawi bayn al-ʿuluww wa al-Ijhāf.*

### 1.9.7. Taṣawwuf

1. *Al-Mukhtār min Kalām al-Akhyār.*

2. *Abwāb al-Faraj.*

3. *Shawāriq al-Anwār min ʿĀdiyāt al-Ṣadah al-Akhyār.*

4. *Al-Husun al-Maʿniyyā.*

5. *Mukhtaṣar Shawāriq al-Anwār.*

6. *Azkār Nabawiyya wa ʿĀdiyyāt Salafiyya.*

### 1.9.8. Miscellaneous

1. *Fī Rihāb al-Bayt al-Harām.*[46] (History of Makkah)

2. *Al-Mustashriqun Bayn al-Insāf wa al-ʿAṣabiyya.* (Study of Orientalism)

3. *Naẓrat al-Islām 'ila al-Riyāḍa.* (Sports in Islam)

[45] Published by Mathba' Sahar, Jedda in 1402H.
[46] Published by Mathba' Sahar, Jedda in 1979/1399 H.

4. *Al-Qudwat al-Ḥasana fī Manhaj al-Daʿwa'ila Allah.* (Methods of Da`wah)
5. *Mālā ʿAynun Ra'at.* (Description of Paradise)
6. *Niẓām al-Usra fī al-Islām.* (Islam and Family)
7. *Kashf al-Ghumma.* (Virtues of helping fellow Muslims)
8. *Al-Daʿwat al-Iṣlāḥiyya* (Call for Reform)
9. *Al-Muslimūn bayn al-Wāqi' wa al-Tajriba.* (Contemporary Muslim world)
10. *Fī Sabīl al-Hudā wa al-Rashād.* (Collection of speeches)
11. *Sharaf al-'Ummat al-Islāmiyya.* (Superiority of the Muslim Ummah)
12. *Uṣūl al-Tarbiyyat al-Nabawiyya.* (Prophetic methods of education)
13. *Al-ʿaqd al-Farīd al-Mukhtaṣar min al-Athbāt wa al-Asānīd.* (Set of Ijazahs)

This is a selected list of the published works of the Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī. There are many other publications that were not mentioned and many works that are yet to be published. All together, Muḥammad Ibn ʿAlawī al-Mālikī's contributions in this field has been great. Many of his works have been translated into foreign languages such as English- Notions that Must be Corrected (*Mafāhīm Yajibu an Tuṣaḥḥaḥ*)[47], Urdu- *Jashn-e-Milad al-Nabi (S)* (*Ḥawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf*),[48] and Malayalam-*Muḥammad Nabi (S); Samboorna Manushyan*.[49] and a paper, titled *Aʿmāl al- Sayyid Muḥammad Alawī al-Mālikī al-Mutarjimah 'ila al-Lughah al-Urdiyyah* by Muḥammad Shākir

[47] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Notions that Must Be Corrected*, Trans. Suraqah Abdul Aziz, (Netherlands: Hooiberghaasbeek, 2008).
[48] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *jashn-e-Milad al-Nabi (S)*, Trans. Yaseen Akhtar Misbahi, (New Delhi: Daul Qalam, 2006), p. 4-5.
[49] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī Al-Makkī. *Muḥammad Nabi (S); Samboorna Manushyan*. Trans. ʿAlawī Faizy Kulapparamba, (Pattikkad: Noorul Ualama Publishing House, 2004.)

Riza al- Misbāhi, has been presented in the international conference on 'The Translated works from the Indian languages and culture to the Arabia language and vice versa' held at English and Foreign Language University (EFLU), Hyderabad on 23 November 2012.[50]

## 1.10. ANALYSIS OF HIS MAJOR WORKS

Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī has contributed to various Islamic sciences as well as his contributions to Islamic theology. He was mastered in Ḥadīth having a Ph.D from University of Al-Azhar, Cairo. He has authored more than hundred books, many treatises, and articles in Arabic on various topics in the Islamic sciences. He has established his identity on various Islamic sciences by his magnificent writing skill. The catalogue of his major works has been metioned earlier. Here, the researcher is going to analyse the contributions of Muḥammad ibn ʿAlawī al-Mālikī. The researcher will follow the methodology of exploring through his works on various Islamic sciences. Among his most famous works are:

### 1.10. 1. Imam Dar al-Hijra; Malik Ibn Anas (R)

*Imam Dar al-Hijra; Malik Ibn Anas (R)*[51] is a biographical details of Mālik Ibn Anas (R). Differing from the stereotype methodology of traditional biographers, Muḥammad Ibn ʿAlawī al-Mālikī followed a different of style of biography writing where he mainly focused to express the positions and stances of Mālik Ibn Anas (R)[52] as it is derived from his writings and speeches. It is an attempt to discover the stances

[50]Muḥammad Shakir Riza al- Misbahi. (2013). A'mal al- Sayyid Muḥammad ʿAlawī al-Mālikī al-Mutarjimah ila al-Lu'ah al-Urdiyyah. *Al-Nahda*, 7 (3), p. 8.

[51] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Imam Dar al-Hijra; Malik Ibn Anas (R)*, (Beirut: Dar al-Kotob al-Ilmiyah, 2010/1431 G).

[52] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Imam Dar al-Hijra; Malik Ibn Anas (R)*, (Beirut: Dar al-Kotob al-Ilmiyah, 2010/1431 G), p. 200.

of Mālik Ibn Anas (R) in the tradition, jurisprudence and theology etc. As a Māliki scholar it is his mandatory obligation to offer a tribute by writing the biography of the head of Māliki School of Thought.

### 1.10. 2. Muḥammad; al-Insān al-Kāmil

*Muḥammad; al-Insān al-Kāmil*[53] is a comprehensive summary of the Prophet's attributes in the manner of the books of *Shamail.* By authoring this book Muḥammad Ibn ʿAlawī al-Mālikī is very successful in explaining the unusual humanity of Prophet Muḥammad (PBUH), which is a basic belief of *Ahl al-Sunnah Wa al-Jamāʿh*[54] and this work is also successful in defending the allegation against the Prophet Muḥammad (PBUH) attributed by the orientalists and Christian missionary.[55] The chapters have been classified as follows:

"The Perfection of his lofty gifts and pure attributes."

"The Perfection of his immunity from defects and questionable aspects, and Allah's safeguarding him from enemies, devils, and offences."

"The Perfection of his magnificent manners and noble qualities."

"The Perfection of his illustrious merits and peerless traits."

"The Perfection of his wisdom in government and military leadership."

"The Perfection of his conducts in the administration and education of the community, and his heedful interaction with them in general, and with his family and companions in particular."

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[53] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī*, Muḥammad; al-Insān al-Kāmil,* (Madma: Matabi' al-Rashid, 1990).
[54] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī Al-Makkī. *Muḥammad Nabi (S); Samboorna Manushyan*. Trans. ʿAlawī Faizy Kulapparamba, (Pattikkad: Noorul Ualama Publishing House, 2004.). p. 226.
[55] Ibid., 6.

"The Perfection of his law and its fulfillment of human needs and keeping pace with the spirit of the times without incurring neither alteration nor substitution."

### 1.10. 3. Dhikrayāt wa Munāsabāt

*Dhikrayāt wa Munāsabāt*[56] compilation of his lucturins broadcasted in the Saudi Arabian channel and the Qur'ān channel of Makkah. This book contains various subjects like theology, Tasawwuf and Jurisprudence etc.

### 1.10. 4. Tārīkh al-Ḥawādith wa Aḥwāl al-Nabawiyyah

*Tārīkh al-Ḥawādith wa Aḥwāl al-Nabawiyyah*[57] is a very brief and concise description on the noble features and charecteristics of Prophet Muḥammad (PBUH). The author himsefl classified the entire book into two parts. The first is over the fudamental qualities of Prophet Muḥammad (PBUH) and things attributed to him like his children, wives, uncles, aunts, guards, writers and messengers. And it also includes the description of his vehicles, weapons, cloths and miracles etc.

The second part of which is concerned over the chronological description of prophetic life like an event diary. The author followed the year by year description starting from the birth of Prophet Muḥammad (PBUH). The author Muḥammad Ibn ʿAlawī al-Mālikī considered three kinds of year classification in the life of prophet. (1) from the birth of Prophet Muḥammad (PBUH) to *Nubuwwah* at forty. (2) from forty to *Hijrah* at 13$^{th}$ year from prophet hood (*Nubuwwah*). And (3) from *Hijrah* to the demise of Prophet Muḥammad (PBUH) at 10$^{th}$ year from *Hijrah*.

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[56] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī Al-Makkī, *Dhikrayāt wa Munāsabāt*, (Damascus: Maktab al-Gazali, 1981).
[57] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī Al-Makkī, *Tārīkh al-Ḥawādith wa Aḥwāl al-Nabawiyyah*, (Jeddah: Matabi' Sahar, 1995).

### 1.10. 5. Kashf al-Ghummah fī Iṣtināʿ al-Maʿrūf wa Raḥamah al-'Ummah

*Kashf al-Ghummah fī Iṣtināʿ al-Maʿrūf wa Raḥamah al-'Ummah*[58] is on the virtues of helping the fellow Muslims. As the title of the book refers the content of the book also guides to removing the difficulties of the fellow Muslims. This book also helps to develop the social commitment through helping others in their needs. The author also describes the virtues of the charity, economic assistance and the visiting the patients.

### 1.10. 6. Fīriḥāb Bayt al-Ḥaram

*Fīriḥāb Bayt al-Ḥaram* is a comprehend historical study on Makkah and related matters like Ka'bah, Masjid al-Haram, Hijr Isma'il, Maqam Ibrahim, Zamzam and al-Hajar al-Aswad etc. Along with the detailed description on these holy relics the author describes the virtues of these relics with the historical description.

Differing from other cities, Makkah has special mentioning in the juristic texts as it owes the some specil issues like the prohibition of the hunting and moving the soil of Makkah etc. This book also contains several related juristic issues on Makkah and Hajj. The subsequent chapters are on the various places and noble relics of Makkah and its peculiarities like Arafah, the Cave Ghar, the Cave Hira, Mudhdalifah and Mina etc.

### 1.10. 7. Al-Qawāʿid al-Asāsiyyah fī ʿIlm Musṭalaḥ al-Hadīth

*Al-Qawāʿid al-Asāsiyyah fī ʿIlm Musṭalaḥ al-Hadīth*[59] is a short and concise description in the sciences of Ḥadīth. It also includes the brief description of the

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[58] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī Al-Makkī, *Kashf al-Ghmmah fī Iṣtināʿ al-Maʿrūf wa Raḥamah al-'Ummah*. (Makkah: Matabi' al-Safa, 1996).

[59] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī Al-Makkī, *Al-Qawāʿid al-Asāsiyyah fī ʿIlm Musṭalaḥ al-Hadīth*, (Chemmad: Sunni Publication Centre).

authors of *Sihah al-Sitah*. The key feature of this work is the suddinct description of the technical words in the science of Ḥadīth that would be very accessible for anyone.

It is worth to be mentioned that Muḥammad Ibn ʿAlawī al-Mālikī has three works on the major basic sources of Shari'ah; Qur'ān, Ḥadīth and Fiqh, describing the basics of the particular subjects. These are very useful for those who begins to study deeply in these subjects.

### 1.10. 8. Abwāb al-Faraj

*Abwāb al-Faraj*,[60] is a descriptive manual of supplications and devotions for various occasions from the Qur'ān, Ḥadīth, and the Imams of Islam together with a description of the manners of supplicants. This work includes several supplications of various occasions along with the detailed description about the benefits of these supplications. It also contains a valuable prescription for reciting the *Fātiḥah* frequently.

### 1.10. 9. Al-Bayān wa al-Taʿrīf fī Dhikrā al-Mawlid al-Sharīf

*Al-Bayān wa al-Taʿrīf fī Dhikrā al-Mawlid al-Sharīf* is a concise anthology of texts and poems related to the subject. It includes the prophetic panegyrics and encomia in the form of fiction and non-fiction. The author also adds many poems praising Prophet Muḥammad (PBUH). As a Saudi Sunni scholar it is very difficult to venture for such anthology.

### 1.10. 10. Al-Husun al-Manīʿa

[60] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Abwāb al-Faraj,* (Cairo: Dar al-Ja'fri).

*Al-Husun al-Manīʿa* is a booklet of personal devotions selected from the Ḥadīth and the practice of the *Salaf*. This book also includes several devotional supplications specified for certain occasions.

### 1. 10. 11. Khulāsah Shāwariq al-Anwār min Ad'iyah al-Saʿādah al-Akhyār

*Khulāsah Shāwariq al-Anwār min Ad'iya al-Saʿāda al-Akhyār* is a manual of devotions taken from the Sunna and the Imams of Islam. It contains, among other precious supplications, the devotion *(Ḥizb)* of Imām al-Nawawī.

### 1. 10. 12. AI-Mustashriqūn Bayn al-Insāf wa al-ʿAsabiyya

*AI-Mustashriqūn Bayn al-Insāf wa al-ʿAsabiyya*[61] is a brief survey of the pitfalls of literature on Islam by non-Muslims especially the Orientalist.

### 1. 10. 13. Al-Qawāʿid aI-Asāsiyya fī Ulūm al-Qurān

*Al-Qawāʿid aI-Asāsiyya fī Ulūm al-Qurān*[62] is a useful primer and introduction to Dr. Nur al-Din ʿItt's *ʿUlūm al-Qur'ān al-Karīm* (The Sciences of the Noble Qur'ān).

### 1. 10. 14. Al-Qawāʿid al-Asāsiyya fī Usūl al-Fiqh

*Al-Qawāʿid al-Asāsiyya fī Usūl al-Fiqh* [63] is a useful primer and introduction to Dr. Wahba al-Zuhayli's two-volume *Usūl al-Fiqh al-Islāmī.*[64]

### 1. 10. 15. Al-ʿUqūd al-Lu'luʿiyya bi al-Asānid al-'Alawī yya

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[61] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī , *AI-Mustashriqūn Bayn al-Insāf wa al-ʿAsabiyya,* (Jeddah: Matabi' Sahar, 1982).
[62] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī , *Al-Qawāʿid aI-Asāsiyya fī Ulūm al-Qurān,* (Mecca: Published by the author, 1999).
[63] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī , *Al-Qawāʿid al-Asāsiyya fī Usūl al-Fiqh,* (Mecca: Published by the author, 1999).
[64] Dr. Wahba al-Zuhayli, *Usul al-Fiqh al-Islami,* (Damascus: Dar al-Fib, 1986)

*Al-ʿUqūd al-Luʾluʿiyya bi al-Asānid al-ʾAlawī yya* in which the Shaykh lists the transmission chains he received from his father, al-Sayyid ʿAlawī ibn ʿAbbās al-Mālikī.

### 1. 10. 16. Al-Fiqh al-Mālikī wa Ahwaluhu fi Lilli al-Fiqh al-Hanbali bi Makkah al-Mukarrama fi al-Qarni Rabi' Ashara

*Al-Fiqh al-Mālikī wa Ahwaluhu fi Lilli al-Fiqh al-Hanbali bi Makkah al-Mukarrama fi al-Qarni Rabi' Ashara*[65](Mālikī School of Thought; an analytical study in the light of the Hambali School of Thought in Makkah on 14th Century Hijri) is a research paper about Mālikī School of Thought and its influence in Makkah in the period of 14th Century Hijri comparing with Hanbali School of Thought. This paper was presented in the first International Science Conference of Research Council on 16-22 March 2003 held in Dubai.

[65] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *al Fiqh al-Mālikī wa Ahwaluhu fi Lilli al-Fiqh al-Hanbali bi Makkah al-Mukarrama fi al-Qarni Rabi' Ashara,* (2003).

# CHAPTER TWO

# MUḤAMMAD IBN AL-ʿALAWĪ AL-MĀLIKĪ AL-MAKKĪ: CONTRIBUTIONS TO THE ISLAMIC THEOLOGY

## 2.1. INTRODUCTION

The theological contributions of Muḥammad Ibn ʿAlawī al-Mālikī are either anti-Salafi works or absolutely on Islamic theological principles. *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyah wa al-Tatbīq,Qul Hadhihī Sabīlī*, *Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya* , *Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām*, *Wahuwa Bi al-Ufuki al-A'lā*, *Al-Dakhā'ir al-Muḥammadiyyah*, *Mālā ʿAynun Ra'at* are his major theological works. Here the researcher will follow to evaluate his theological contributions the method of analysing and exploring through his works in this regard.

## 2.2. THEOLOGICAL WORKS

### 2.2.1. Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyah wa al-Tatbīq

*Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyah wa al-Tatbīq* is a bunch of scholarly researches on various and diverse fields of Islamic *Shari'a*; some of them are related to Islamic theology, the Noble Qur'ān, Prophetic Sunnah, Ḥadīth and related sciences, and cultural study. Muḥammad Ibn ʿAlawī al-Mālikī suggests that the people have to adhere to the *Shari'a* while living as a common man and it is obligatory to categorize the right belief from bad one.[66] *Manhaj al-Salaf* is a humble

[66] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Manhaj al-Salaf fī Fahm al-Nuṣūṣ Bayna al-Nadhriyyah wa al-Tatbīq*, (Beirut: Al-Maktabah al-Asriyyah, 1429 H/2008 CE), p. 11.

attempt to materialize what he mentioned in the preface, to unveil the Salafi thoughts and compare with the right one where everyone could access to practice in their life. In another word, *Manhaj al-Salaf* is a comprehend mode of *Mafāhīm.*

It is said that *Manhaj al-Salaf* is a continuation and update of his magnum opus *Mafāhīm Yajib an Tuṣaḥḥaḥ*. In his latest work, the author Muḥammad Ibn ʿAlawī al-Mālikī explains the basic theological issues and he also mentions some much differed Qur'ānic verses. This work also criticizes the Salafi theological doctrines. Some of the chapters of this work are the repetition of the same topic in *Mafāhīm* while *Manhaj al-Salaf* is comparatively comprehensive and encyclopedic in explaining the Sunni theological doctrines.

#### *2.2.1.1. Methodology*

For being a scholarly research on various topics, the author Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī has classified the whole book in to four parts subsequently followed by some chapters where it follows some sub-topics relating to this topic. Methodologically, it is almost alike of what he accepted in the composition of *Mafāhīm* to express the theological ideas. In citing the Ḥadīth and other narrations he accepted the same methodology that he accepted in *Mafāhīm.* In order to be accepted for the Salafites also, he considered in many controversial issues to cite from the sources accepted among Salafites, as well as he focused to cite from the valid sources.

The first part of *Manhaj al-Salaf* is exclusively on the Islamic theology which includes many differed opinions. Avoiding the superficial discussions the author prefers to make a profound and deep description. He gives the most accepted description for the differed the Attributes of the Almighty Allah. The subsequent chapters are concerning about the charters of the Prophetic Family, *Ahl al-Bayt.* He

brings the statements of Muahmmad Ibn Abdul Wahab asserting that he never opposed the Mawlid Celebrations citing from his own works.

The second part is on Prophecy (*Nubuwwah*). In this part the author vehemently criticizes the Salafi principles in *Tawaṣṣul* after the demise of Prophet Muḥammad (PBUH). As supplementary proofs, the author brings the sayings of Ibn Taymiyya in this regard as a concrete poof in the legality of the Intercession of the Prophet Muḥammad (PBUH) and legitimacy of his birth day celebration. Occasionally he cites from the versified poetry of the prophetic Companions as a proof to prove the permissibility of such events in the Islamic history. And he warns not to be as Christians who ascribed on ʿĪsā (A) the holiness of being the son of the Almighty God, until it led them to the trinity, the worst form worshipping ever in the world.

The third chapter concerns over the jurisprudence of valid texts, the Noble Qur'ān and Sunnah, *Tarāwīh* and rising of both hands in the *Duʿā* occasions. He makes an analytical study through the Ḥadīth reports and other scholarly narrations in this regard to finalize what is right one. The last part of *Manhaj al-Salaf* also discusses exclusively on heterodoxy (*Bidʿat*) where he distinguishes between the agreeable heterodoxy and what is not so.

#### *2.2.1.1.2. Part I*

The first part of *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyah wa al-Tatbīq* is on the theological issues where he describes some issues related to the divine Attributes and the description of some differed Qur'ānic verses. The author says that the stance of *Ahl al-Sunnah Wa al-Jamāʿh* on the divine attributes that it is *Shirk* to ascribe the divine attributes of the Creator to the Created. He says also says that it is

paganism (*Shirk)* to believe that Allah has a body having height and weight and the God is similar to accidence, would make him paganis.

Basing on these premises he arrives at the discussion of much differed Qur'ānic verse, 'The most Gracious (Allah) who rose over the (Mighty) throne'.[67] He explains the Sunni theological stand in these kinds of differed noble verses. The author tries to follow the stand of Imam al- Shāfiʿī (R) in such verses that he says, "I believed in the Almighty Allah and what come from him according to what he intends without any imitation, disruption, comparison and adaption."[68] He accepted this stance not to be varied from the view of other Islamic scholars and it is not permissible for exerciser (*Mujtahid*) to add more than this statement because there is no exercise in the theological issues. If any one exceeds any thing more than text (*Naṣṣ*) it would be from his own mind and thought.[69]

The methodology in interpreting such statemets whether it is Qur'ān or Ḥadīth is to add nothing other than text by exercise and extraction, and it is mandatory to be satisfied by what came through text without ant disruption and adaption because these particular subjects are beyond our mind and thought.[70] And the methodology in the belief in the Attributes of Allah is that all divine attributes are permanent; the knwlege is permenent, the ability and intention ae permanent also. All these are established before the creation where he is clear from the time and space.[71] If the action is ascribed to Allah he will be clear from the time as well as the space because he is beyond and clear from the time and space. The Almighty Allah is clear from the resemblance and similarity. The text on the actions of Allah and the ascription of the

[67] Surah Ṭhaha: 5
[68] Muḥammad Ibn ʿAlawī al-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ*, p. 16-17.
[69] Ibid.
[70] Ibid., 17.
[71] Ibid.

body parts, time and space would be symbolically interpreted basing on these premises.

Muḥammad Ibn ʿAlawī al-Mālikī is of the opinion that the divine Attributes are found by induction. As an example the author takes the much differed issue; 'Allah sat firmly over throne (*Arsh*)'. The author explains his methology of induction through finding the divine Attribute from the aforementioned Qranic verse.

Through the subsequent chapters the author makes a detailed description on *Ahla al-Bayt* (The prophetic Family) and their superiority among the Muslim society.[72] The author suggests that *Ahla al-Bayt* deserves such superiority among the Muslim society and he proves the legitimacy of his statement in the light of Noble Qur'ān and Prophetic Ḥadīth. Following the methodology of citing the Salafi sources, the author cited the statemetn of Ibn Taymiyyah in this regard that *Ahla al-Bayt* deserves such superiority among the Muslim society in the light of the Qur'ānic verses and Prophetic Ḥadīth.

The following discussion is on whether a person deserves the reward of what others have done as Allah said in the Noble Qur'ān 'And that man can have nothing but what he does (good or bad)'.[73] He deals with this much differed issue carefully and he states the stance of the Sunni scholars in this issue that a person may be awarded by the righteous actions of others. The author proves the validity of this opinion in the light of Qur'ānic verses and Ḥadīth citing the various opinions of several scholars, he also adds the juristic perspective in this regard. The author never avoided saying what Ibn Taymiyya, one of the accepted scholars among Salafites and he is considered as the pioneer of the Salafi movement, said in this issue. Ibn Taymiyya says that it is breaking of the consensus (*Ijmāʿ*) to believe that a person

[72] Ibid., 27-45.
[73] Surah al-Najm: 39.

cannot benefit from what others have done after his death.[74] He brings twenty two ways to refute such fallacious notion which are sufficient to prove that one could benefit from the righteous deeds of others even after the death.[75] If we go through this twenty two ways we can surely conclude to what Sunni scholars are of the opinion that a person can benefit from what other have done.

The author vehemently refutes those who concluded the Ḥadīth in which ʿUmar (R) says as he kissed *Al-Ḥajar al-Aswad* (The Black Stone), "I know that you are merely a stone that can do nothing for or against and I would not kiss you otherwise I saw Prophet Muḥammad (PBUH) doing so" that it is unlawful and illegal to seek blessings from the prophetic relics.[76] The author gives sufficient description regarding the seeking of blessings from the holy relics.

He corrects the misinterpretations of some misunderstood Prophetic Ḥadīth like as "You never set out for any masjid save *al-Masjid al-Ḥarām, al-Masjid al-Nabawī and al-Masjid al-Aqsā*." Some Salafi scholars are of the opinion from what they got superficially from the very Ḥadīth that it is a prohibition from visiting of the *Rawla Sharīf*. The author makes a clear picture of this Ḥadīth describing that it does not mean what Salafites say rather he unveils what really means in the light of several Qur'ānic verses, Ḥadīth and other narrations. The author also warns not to make the prophetic relics worshipped until it may lead the real idolatry and polytheism.

He says that one of the major pioneers of Salafi Movement Muḥammad Ibn Abdul Wahab is of the opinion of the visiting of the *Rawla Sharīf* and other related matters such as seeking of the blessings from the prophetic relics and prophetic panegyrics are not illegal and unlawful in the *Shrīʿah* and his statements of prohibiting

[74] Muḥammad Ibn ʿAlawī al-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ*, p. 60.
[75] Ibid., 60-62.
[76] Muḥammad Ibn ʿAlawī al-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ*, p. 63.

such deeds, are something intently fabricated on him. Citing from his books and letters, the author proves that he never banned such common practices which are currently illegal in the views of modern Salafi scholars.

#### *2.2.1.1.3. Part II*

The second part of *Manhaj al-Salaf fī Fahm al-Nuṣuṣ* is exclusively on prophet hood of Prophet Muḥammad (PBUH) in which the author Muḥammad Ibn ʿAlawī al-Mālikī interprets what is misunderstood from ʿIndeed, you are dead as well as others'[77] the fact of being a human being and his life in Isthmus (*Barzakh*). Following the same methodology, the author quotes the supporting statement of Ibn Taymiyyah.

The subsequent chapters are handling with very lethal topics which may trouble any ignorant or newly converted Muslims. These chapters deal with whether it is permissible to say Master (*Sayyid*) about one who created. Muḥammad Ibn ʿAlawī al-Mālikī gives sufficient explanation of majority of Sunni scholars.

The major conflict of Sunnites with Salafites is on prophetic panegyrics. The author is going through some examples of such panegyrics of Prophetic Companions such as Abbās ibn Abdul Mutalib (R) and Ḥassan ibn Thābit (R).

The next discussion is on the infallibility (*ʿIsmah*) of Prophet Muḥammad (PBUH) where the Salafites are of the opinion that the prophets are not infallible or faultless. The author gives sufficient interpretation for some commonly misunderstood verses and Ḥadīth.

#### *2.2.1.1.4. Part III*

[77] Surat Zumar: 30.

The third part of this book is on jurisprudence and Sunnah in which the author explains the methodology of worshipping on the basis of some traditions which sheds light upon how the Prophetic Companions and *Tābiʿī* worshipped the Almighty Allah. It is an answer for spending whole time engaged in *Ibādah* as Prophet Muḥammad (PBUH) discouraged some of his companions to do so.

Another major discussion of this part is on the very controversial issue in the contemporary Muslim society; the number of *Rakʿat* in the *Tarāvīh*. The Sunnites are of the view that the number of *Rakʿat* in *Tarāvīh* is twenty while the Salafites are of merely eight *Rakʿat*. Being a Sunni scholar, the author establishes the Sunni view in this issue that he proves that the number of *Rakʿat* in *Tarāvīh* is twenty. He gave more better interpretation for the misunderstood Ḥadīth ʿThe Prophet Muḥammad (PBUH) never enhanced the number of *Rakʿat* in night prayer beyond eleven *Rakʿat* whether it is *Ramzān* or not'.

The coming chapters are on various topics like the raising of both hands during supplication (*Duʿā*) and the real meaning of the banning of the gold ornaments for women etc.

#### *2.2.1.1.5. Part IV*

The last part of *Manhaj al-Salaf* is exclusively on the heresy and other innovated practices. The author clarifies that all innovations and heresies never be illegal and the Ḥadīth ʿAll newly innovated practices are heresy' never abolish to make something new in *Sharīʿah* unless it becomes against what Islam stands for. The author is going through several opinions of traditional Islamic scholars including Ibn Taymiyyah and Showkani. He distinguishes between what are good among heresies and what is not so

along with some beneficial description on the criteria of attributing as heresy or innovated practice.

The author says that the non-existence of the source over a particular action is not an authority and it is the major weapon of the Salafites to counter many innovated practices in Sunni society which are not illegal in the view of *Sharīʿah*. On the basis of the aforementioned principle the author proves the legality of the *Mīlad* Celebrations. He curtails the easy access of *Ijtihād* (Exercise of Judgment) where the Salafites are of the view that the position of *Ijtihād* is accessible. The author explicates what is the real meaning of *Ijtihād* and whether it accessible in the present days.

Shortly, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyah wa al-Tatbīq* is comprehend in explaining the Sunni theological doctrines whilst opposes the Salafi theological principles. *Manhaj al-Salaf* is very rare work which explains the Sunni theology especially the differed issues in the light of Qur'ān and Ḥadīth. In another word, *Mafāhīm* resembles *Manhaj al-Salaf* in the theme presentation; both are authored for the sole purpose of opposing the Salafi theological principles. He concentrated to discuss in this work merely about very controversial issues between Sunnites and Salafites.

### 2.2.2.Qul Hadhihī Sabīlī

*Qul Hadhihī Sabīlī*[78] is another kind of writing in the Islamic theology which quietly varies from other works in the same field. It is a concise manual of Islamic doctrine and morals,[79]dealing with major theological issues such as Pillars of Islam and Pillars

[78] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Qul Hadhihī Sabīlī*, (Jeddah: Dar al-Shuruq, 1987/1407H).
[79] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 5.

of Faith which all Muslims are needed to practice and believe both to be a complete believer.

Firstly, the book is going through description of the six Pillars of Faith; Belief in God, Belief in Angels, Belief in the Messengers, Belief in four Books, Belief in the Day of Judgment and the Belief in the Divine destiny. Moreover, the author Muḥammad Ibn ʿAlawī al-Mālikī adds some beneficial detailed expression of faith like the explanations in some differed Divine Attributes. The author gives some timely and appropriate related discussions about affliction of the *Qabar,* Resurrection, the Balance (*Mīzān*) and *Ṣiraṭ* etc.

Pursuing discussion is on the second major Pillar of Islam, the Prayer. He simultaneously answers some common questions regarding the Prayer such as the verdict on avoiding the Prayer and other related affairs.

The following discussions are on the remaining pillars of Islam; *Zakāh*, Fast and Pilgrimage along with some sufficient description on the secrets behind these devotional acts and virtues of these kinds of devotional worshipping.

The last part of this book is going through some mystic thoughts. It is very rare to discuss the mystical principles in a theological text. The author talks about the evils like haughtiness, conceitedness, dissemblance, envy, grudge, love of prestige and miserliness along with the ways of salvations from these evils such as repentance, seeking forgiveness, patience, asceticism, trust and charity. In the last chapter the author also describes about the Holy war and its verdict and virtues.

### 2.2.3. Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya

*Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya* is a theological epistle of Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī. It is a monograph that collates all

the sound narrations regarding the Prophet's night journey and the Ascension into a single narrative.[80] The theme presentation of this work is exclusive on *Isrāʿ* (the Night Journey) and *Miʿrāj* (the Ascension) of Prophet Muḥammad (PBUH). His work *Wahuwa Bi al-Ufuki al-A'lā* also deals with the same topic although both vary for their own features. [81]

This epistle is the combined form of other two works of Al-Hāfiz al-Shāmi and Najmuddīn al-Ghayṭi with some valuable additions and worthy commentary remarks. [82] The author says that many of the scholars have attempted to arrange chronologically all reported Ḥadīth on the *Israʿ* (the Night Journey) and *Miʿrāj* (the Ascension) of Prophet Muḥammad (PBUH) in a complete order connecting each event happened during the *Isrāʿ* and *Miʿrāj*. The author Muḥammad Ibn ʿAlawī al-Mālikī successfully rearranged all the mentioned Ḥadīth to make comprehensive and complete understanding about both *Isrāʿ* and *Miʿrāj*.

The author figures out the strange events taken place during this journey in an exemplary manner commencing from the exact starting point of the *Isrāʿ* until the responses of disbelievers in Makkah where Abubakkar (R) was nicknamed as *Siddīq* (Man of Truth) for his uncountable belief on such a very strange arguments of Prophet Muḥammad (PBUH).[83]

### 2.2.4.Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām

[80] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj*, p. 8.
[81] Ibid., 4.
[82] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya*, (Riyadh: Maktab al-Malik Fahad al-Wataniyya, 1998/1419 H), p. 7.
[83] Ibid., 92-93.

*Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām*[84] is very useful interpretation of Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī on *Aqīdah Al-ʿAwām* authored by Al-Sayyid Aḥammad al-Marzūqi al-Mālikī al-Makkī.[85] This work does not belong to Muḥammad Ibn ʿAlawī al-Mālikī directly, but it was transcribed by his student Shaykh Muḥammad Ihya' ʿUlūm al-Dīn from the lecturings on *ʿAqīdah Al-ʿAwām* (The common/lay people's belief) by Muḥammad Ibn ʿAlawī al-Mālikī in the *Ḥaram Sharīf* in the late 1970's.[86] Al-Sayyid Aḥammad al-Marzūqi al-Mālikī al-Makkī authored this short poetry on the basic theological principles in Islam as he saw Prophet Muḥammad (PBUH) in dream and asked him to recite the poem of *al-Tawhīd* which whosoever memorizes it he will enter the Paradise. This dream was the real reason behind composition of this most favorable theological text in the form of poetry and it would be more accessible for the beginners on the Islamic theology.[87]

This succinct work is going through the basic Pillars of Faith of common Muslim which he has to believe in those, otherwise he may not be considered as a real Muslim. These fifty seven verses of poem include almost all about what he has to believe and it is very easy to memorize. This poem will be very easy to get due to the humble and simple interpretation by the Muḥammad Ibn ʿAlawī al-Mālikī. This work has been translated to the English language also by Al-Kakāzai.

He started the composition of this particular work on 9 July 1977 / 23 Rajab 1397 H beside the *Rawla Sharīf* and completed on 28 July 1977 / 12 Shaʿbān 1397 beside *Maqām Ibrāhīm*.[88]

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[84] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām*, (Riyadh: Maktab al-Malik Fahad al-Wataniyya, 1995/1416 H).
[85] Al-Kakazai, *Sharh Aqidah al-Awam of Sayyid al-Mālikī*, (www.daralḤadīth.wordpress.com/2009/03/10/sharh-aqidah-al-awam-of-sayyid-al-Mālikī-the-story-of-the-poem/, 2009), (accessed on 22 November 2014), p. 1.
[86] Ibid.
[87] Ibid.
[88] Muḥammad Ibn ʿAlawī al-Mālikī, *Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām*, p. 99.

### 2.2.5. Wahuwa Bi al-Ufuki al-A'lā

*Wahuwa Bi al-Ufuki al-A'lā* is a detailed explanation and a comprehensive commentary on *Isrā'* (the Night Journey) and *Mi'rāj* (the Ascension) of Prophet Muḥammad (PBUH) written by Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī.[89] Thematically *Wahuwa Bi al-Ufuki al-A'lā* and *Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya* incorporporates same topics[90], although *Wahuwa Bi al-Ufuki al-A'lā* differs for it deals with every nooks and crannies of both *Isrāʿ* and *Miʿrāj*. The book also contains a detailed commentary of the verses that pertain to the vision of Allah and a full documentation of the authentic relevant narrations.[91]

As an ideal model, the first chapter of this work is going through all available exclusive works on *Isrāʿ* and *Miʿrāj*. The author catalogued 41 books in this particular issue and he gives a short description about each books.

The next chapter is on evidences of *Isra'* and *Mi'raj* from Qur'ān whilst the author interprets each and every words of these verses. And the next is on the mentioned Ḥadīth in this particular issue. And the coming chapter descriptively explains all parts of this journey to the Almighty Allah from *Masjid al-Harām* to *Sidrah al-Muntahā*.

The Muslim scholastic world still remains in chaos whether Prophet Muḥammad (PBUH) saw the Almighty Allah or not. As a concluding remark, the author says that the whole differences confine on three various ideologies; (1) the

[89] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj*, p. 8.
[90] Ibid.
[91] Ibid., 9.

Prophet Muḥammad (PBUH) never saw the Almighty Allah, (2) he has seen and (3) others kept silent from expressing their view.[92]

The author meticulously analyses all evidences and differences pertaining this issue. He has used more than forty references which are exclusively authored on *Isrā'* and *Miʿrāj* Prophet Muḥammad (PBUH). This work is an authentic reference and reliable source about *Isrāʿ* and *Miʿrāj*.

### 2.2.6. Al-Dakhā'ir al-Muḥammadiyyah

*Al-Dakhā'ir al-Muḥammadiyyah* of Muḥammad Ibn ʿAlawī al-Mālikī explicitly explains the life history of Prophet Muḥammad (PBUH), while it also incorporates many theological issues related to Prophet Muḥammad (PBUH) like the Islam of his parents and the description about his life in the grave (*Qabr*) as well as the hereafter of other prophets. Although *Al-Dakhā'ir al-Muḥammadiyyah* is considered as an authentic text on the biographical life of Prophet Muḥammad (PBUH), only the quarter of this book deals with the tiled topic and the following discussions are basically on the theological issues regarding the life of Prophet (PBUH). Rather than the biographical description on the life of Prophet Muḥammad (PBUH), the key objective of this work is to oppose the Salafi movements which targets to denigrate the holiness of prophet hood as they are in full fledged attempt to portrait Prophet Muḥammad (PBUH) as a common man having no supernatural power. This work was completed on 19-07-1399.[93]

### 2.2.7. Mālā ʿAynun Ra'at

[92] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Wahuwa Bi al-Ufuki al-A'lā*, (Cairo: Matba't al-Faruq, 1419H), p. 206-207.
[93] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Al-Dakhā'ir al- Muḥammadiyyah,*(Cairo: Dar Jawami' al-Kalim, 1993), p. 399.

*Mālā ʿAynun Ra'at* of Muḥammad Ibn ʿAlawī al-Mālikī is a short epistle describing about the Heaven and other narrations relating to the blessings and boons of Heaven and the Hereafter events. The author describes the nooks and crannies of the Heaven and ample benefactions of Almighty Allah in the Heaven for the Believers. In this work the author accepted unusual methodology of citing feeble Ḥadīth also following the opinion of some scholars who permit to cite such Ḥadīth in the case of intimidation and awakening of desire. In the preface of this work the author says his methodology in the composition of this work that he would report those Ḥadīth also whose reporters are either feeble or unknown.[94] He accepted in this work as the sources; *Ḥādī al-Arwāḥ* of Ibn Qayyim al-Jawziyyah, *Ḥadī al-Anām* of Al-Shaykh al-Anām and *Al-Targhīb wa al-Tarhīb* of Shaykh al-Mundhirī.[95]

[94] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Mālā ʿAynun Ra'at*. (Chemmd: Sunni Publication Centre). p. 5.
[95] Ibid.

# CHAPTER THREE

# ANTI- SALAFI WORKS OF MUḤAMMAD IBN AL-ʿALAWĪ AL-MĀLIKĪ AL-MAKKĪ

## 3.1. INRODUCTION

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī has contributed voluminously[96] to the various Islamic disciplines such as *Ḥadīth*, *Usūl al-Ḥadīth*, *Fiqh*, *Usūl al-Ḥadīth*, *Thafsīr*, *Taṣawwuf* and Islamic History etc. Although he mastered in *Ḥadīth*, he varies from others for his contributions to the Islamic theology (*Aqīdah*) and he is famous for his works in Islamic theology rather than his contributions to other Islamic disciplines. For being a Mālikī and traditional Sunni scholar from Kingdom of Saudi Arabia, a Salafi ruled Arab country, he never failed to express the Sunni ideology and demote the Salafi doctrines. He turned as a major barrier in the rapid expansion of Salafi movement over the world. Though he was banned to continue his lecturing in Ḥaram Sharīf, he was highly successful in unveiling and divulging the distorted Salafi doctrines.

## 3.2. CONTRIBUTIONS TO THE ISLAMIC THEOLOGY

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī is a modern Sunni scholar having such a great exposure to the modern issues whether it is theological or juristic. He was mastered in all Islamic disciplines especially in Ḥadīth. He was the first from Saudi Arabia to earn Ph.D from University al-Azhar, Egypt in Ḥadīth.[97] But the religious conditions in his home country made him concentrate on the theological

[96] Muḥammad Ugrapuram, "Sayyid Muḥammad ʿAlawī al-Mālikī", *Thelitcham Monthly*, (1999), p. 34.
[97] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī*, p. 3.

issues rather than he focused on other topics. By his relentless efforts he was highly successful in defending the Salafi thoughts throughout the world.

### 3.2.1. Works

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī has authored a numerous works on the theological concepts of Islam especially in favour of *Ahl al-Sunnah Wa al-Jamāʿh* like *Mafāhīm Yajibu an Tuṣaḥḥaḥ*. It is considered as one of the masterpiece of Muḥammad Ibn ʿAlawī al-Mālikī.[98] For being a Sunni scholar, most of his books are yet to be published from his native country Kingdom of Saudi Arabia (KSA). Most of these books are being published freely from other countries like Syria, United Arab Emirates (UAE) and Egypt under the supervision of the office of the Islamic Affairs of those countries.[99] *Mafāhīm Yajib an TuṣaḥḥaḤawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf*, *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr, Al-ziyarah al- Nabawiyyah fi lou'il kitab wa al-sunnah*, *Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah, Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah, Al-Iʿlām bi Fatāwa Aʿimmah al-Islām Hawla Mowlidihī ʿAlayhi al-Salām, Taḥqīq al-'Āmāl fī mā Yanfaʿ al-Mayyit min al-Aʿmāl* and *Shifā' al-Fu'ād bi Ziyārah Khayr al-ʿIbād* are the major anti-Salafi works of Muḥammad Ibn ʿAlawī al-Mālikī.

#### *3.2.1.1. Mafāhīm Yajib an Tuṣaḥḥaḥ*

*Mafāhīm Yajib an Tuṣaḥḥaḥ* is the most important and renowned work of Muḥammad ibn ʿAlawī al-Mālikī[100] and it is the most important contemporary statement of *Ahl al-*

[98] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. 386.
[99] Muḥammad Ugrapuram, "Sayyid Muḥammad ʿAlawī al-Mālikī", *Thelitcham Monthly*, p. 32-33.
[100] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. 386.

*Sunnah Wa al-Jamāʿh* on Salafi ideology. Many Islamic scholars hailing from various parts of the world have written commendations for this work,[101] while many more have taught from it, or written about it in their articles.

The huge positive impact the book made in Islamic circles unfortunately led to hardship and sufferings for the Muḥammad Ibn ʿAlawī al-Mālikī in his home country due to misguidance verdicts leveled against him. After the publication of this book he was barred from his office in 1983[102] and he led the rest of the life in house imprisonment.[103] Moreover, numerous vicious personal attacks and baseless replies from those who opposed the Sunni methodology were also published. As retaliation, many leading scholars throughout the world vehemently defended Muḥammad Ibn ʿAlawī al-Mālikī and wrote extensive and decisive refutations of his detractors.[104] The importance of this book could be understood from this fact itself.

Shaykh Ḥasanayn Muḥammad Makhlūf[105] says about this book that this book should be required reading for the Islamic world, and should be studied and taught to children because of the explicit truth, correct view and defense of Islam's sanctities that it contains. It also clarifies the misguidance, lies and false claims of the enemy targeting the modern Salafi movement all over the world.

*Mafāhīm Yajib an Tuṣaḥḥaḥ* has been translated to English[106] by Surāqah Abdul Azīz namely 'Notions That Must Be Corrected', published by

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[101] Most of these commendations have been published attatched to *Mafāhīm* and the translators of this book never avoided to translate these commendations also. It includes the commendations of Shaykh Muḥammad ibn Ahamad ibn Hasan al-Khazraji, UAE and Dr. Muḥammad al-Tayyib al-Najjar, Egypt.
[102] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 5.
[103] Muḥammad Ugrapuram, "Sayyid Muḥammad ʿAlawī al-Mālikī", *Thelitcham Monthly*, (1999), p. 33.
[104] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. 386.
[105] Shaykh Hasanayn Muḥammad Makhluf is the former chief Mufti of Egypt. He had served as the member of the council of Senior Scholars, al-Azhar University, and as the member of the founding council of the Islamic World League. He had written many books on various Islamic disciplines and he was awarded the King Faysal Prize for his Services to the Islamic Call.
[106] The Necessary Corrections of Certain Misconceptions / Notions that must be corrected.

Hooiberghaasbeek from Netherlands.[107] And many of the excerpts from this work also been translated to various languages[108] and it is cited frequently.

*3.2.1.1.1. Methodology*

For the easy accessing of the particular subjects and topics, the book has been divided into three parts.[109] The first part of the book is concerned with areas of research relating to Islamic theological doctrines, including clarifying the criterion for imputing others with disbelief and misguidance, as well as concepts such as intermediation (*al-Tawaṣṣul*) and intercession (*al-Istighātha*). The second part deals with issues relating to the Prophet Muḥammad (PBUH), including his unique characteristics, the reality of prophecy (*al-Nubuwwah*), the reality of humanity, and correct understanding of seeking blessings from the Prophet Muḥammad (PBUH) and his relics. The final part deals with miscellaneous areas of research, including the Isthmus (*Barzakh*) life, the legality of visiting the Prophet Muḥammad (PBUH), and other related matters such as relics, sanctuaries and festive religious occasions.[110]

Muḥammad Ibn ʿAlawī al-Mālikī has taken precautionary methods in citing Ḥadīth and he has accepted different methodology in narrating other reports. He adds as an important notice regarding the Ḥadīth narrations cited this work that he had cited a large number of Ḥadīth sand other reports and he had also quoted the views of the Imams among the major early scholars of Ḥadīth and their judgments on those narrations and their strength. Among them are those who authenticated some of them,

[107] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Notions that Must Be Corrected*, Trans. Suraqah Abdul Aziz, (Netherlands: Hooiberghaasbeek, 2008).
[108]<http://www.masud.co.uk/ISLAM/misc/intermediaries.htm> (accessed on 11/22/2014).
[109] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Mafāhīm Yajib an Tuṣaḥḥaḥ*, (Dubai: Da'irah al-Awkaf wa al-Shu'un al-Islamiyya, 1995), p.8.
[110] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. 386.

others among them declared them good *(Ḥasan),* and others were undecided, and others declared them weak. The author says:

> Regarding the grading of the Ḥadīth reports as authentic, good, or weak, if it is established from one of the scholars of Ḥadīth among the early Imams such as al-Tirmidhī, al-Bayhaqī, aI-Mundhirī, and al-Haytamī, then that suffices us from doing any further research and checking the books of biographical reports and the books on Ḥadīth criticism. If none of the early scholars of Ḥadīth spoke on a particular Ḥadīth then the door is wide open for whoever wishes to investigate and research. This is a wide open arena and spacious field. Hundreds of such Ḥadīth await those who will investigate and classify them.[111]

*3.2.1.1.2. Part I*

The first part in *Mafāhīm Yajib an Tuṣaḥḥaḥ* is on the various theological doctrines; explaining the corruption found in the scales of modern-day charges of disbelief and misguidance.[112] The author targets throughout this part to criticize Salafi theological doctrines of imputing polytheism (*Shirk*) on *Ahl al-Sunnah Wa al-Jamāʿh* due to intermediation (*al-Tawaṣṣul*) and intercession (*al-Istighātha*). Throughout the chapters of this part the author has successfully revealed the real truth and put an end to the fallacious doctrines of Salafites.

He was successful in elucidating the Sunni theological doctrines and criticizing the Salafi principles. He starts the first chapter as a warning from the careless accusation of disbelief and misguidance. The main intention by this chapter is criticizing the Salafites who are hasty in attributing others with disbelief and misguidance and he says that the scholarly consensus has established that it is unlawful to charge with disbelief anyone from the people of the *Qiblah*, except in that (matter) which contains denial of Allah Almighty, or clear idolatry (*Shirk*) that does not carry the possibility of interpretation (*Ta'wīl*), or denial of prophet hood

[111] Muḥammad Ibn ʿAlawī al-Mālikī, Mafāhīm *Yajib an Tuṣaḥḥaḥ*, p.7.
[112] Muḥammad Ibn ʿAlawī al-Mālikī, Notions *that Must Be Corrected*, p.7.

(*Nubuwwah*), or denial of that which is known to be from the religion by necessity, or denial of that which is reported (of narrations) from multiple chains of transmission (*Mutawātir*), or what has been unanimously agreed to be from the religion by necessity. Anyone who denies that which is known to be from the religion by necessity, such as divine oneness (*Tawhīd*), prophet hood, the finality of the message of Prophet Muḥammad (PBUH), the resurrection on the last day, the account (*Hisāb*), the recompense (*Jazā'*), the paradise and the hellfire is a disbeliever, and none of the Muslims are excused for ignorance therein, save the one who is a recent convert to Islam, for he is excused until he learns those matters, after which he is not excused for his ignorance.[113]

He says that judging a Muslim with disbelief in other than these matters that we have detailed is certainly a dangerous matter. In the Ḥadīth it states: "if a man says to his brother: ʿO disbeliever', it (the statement) falls upon one of them."[114]

He explained the Sunni theological principles in the intermediation (*al-Tawaṣṣul*) and intercession (*al-Istighātha*) and established that we could not attribute anyone as polytheist unless he denied the unity of the God. He says that: "The one who seeks aid is not to be imputed with disbelief or polytheism unless he believes that (things) besides Allah possess the independent ability to create and bring into existence".[115]

On intermediation (*al-Tawaṣṣul*) he says that there is no doubt that the Prophet Muḥammad (PBUH) possesses high rank, lofty position and tremendous stature with Allah. So there is no legal or rational prohibition to prevent *Tawaṣṣul* through him.[116]

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[113] Muḥammad Ibn ʿAlawī al-Mālikī, *Mafāhīm Yajib an Tuṣaḥḥaḥ*, p.72.
[114] Muslim ibn al-Ḥajjāj al-Qushayrī, *Saḥīḥ Muslim,* (Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 2003), *Bāb Bayāni 'Īmāni Man Qāla Li Akhīhi Al-Muslim Yā Kāfir*, Vol. 2, p. 49.
[115] Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Mafāhīm Yajib an Tuṣaḥḥaḥ*, p.193.
[116] Ibid., 159.

He also explicated what happens during *Tawaṣṣul* and repeated the opinion of Sunni scholars in this regard by saying that no one asks other than Allah in *Tawaṣṣul*, the Exalted, nor supplicates to anyone but Him.[117] So, we supplicate to Allah by that which He loves, no matter what it may be. On occasion, we ask Him by virtue of our own righteous actions because He loves them, and on occasion, we ask Him by virtue of the one whom He loves among His creation.

He provides sufficient evidences for the legitimacy of *Tawaṣṣul* from the holy Qur'ān and prophetic Ḥadīth and the history of Prophetic Companions. He says that the Ḥadīth "I ask you by the fact that you are Allah"[118]and "I seek refuge with your pleasure from your wrath, and from your pardon from your punishment"[119] maintain that *Tawaṣṣul* is not something new in our *Sharīʿh* and he asserts that the one asked in *Tawaṣṣul* is Allah who is alone and without any partners-not a Prophet, not a saint, not a living person, and not a dead person. And he also refutes those who desires *Tawaṣṣul* through their righteous actions rather than Prophet Muḥammad (PBUH) and he asserts that the Prophet Muḥammad (PBUH) is the most deserved to be intermediated in the *Duʿā* because he is the sole one in the world to be close and beloved to Almighty Allah rather than our righteous actions.[120]And he also explicates that *Tawaṣṣul* is not something particular at a time when Prophet Muḥammad (PBUH) was alive because there is no solid proofs on this argument and the prophetic soul is lasing and remains until the Last Day.[121]

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[117] Ibid.
[118] Muḥammad Ibn Yazīd al-Qazwīnī, *Sunan Ibn Mājah*, (Maktabah Abi al-Maʿati), Kitāb al-Du'ā, Vol. 5, p. 26.
[119] Muslim ibn al-Ḥajjāj al-Qushayrī, *Saḥīḥ Muslim,* (Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 2003), *Bāb Mā Yuqālu Fī Sujūd*, Vol. 2, p. 51.
[120] Muḥammad Ibn ʿAlawī al-Mālikī, *Mafāhīm Yajib an Tuṣaḥḥaḥ*, p.159.
[121] Ibid., 160.

He distinguished both occasions when a person will be imputed with disbelief and polytheism.

> The distinction drawn between the living and the dead has no real meaning, because if someone believes that something other than Allah possess the ability to independently create, then they have disbelieved—with there being some difference of opinion regarding the *Muʿtazilah* in their belief regarding the creation of actions. If someone believes in causality (of actions) and acquisition *(Kasb)* then, they are not to be imputed with disbelief.[122]

He contrasts the belief of the common people in the deceased and he concludes that the common people believe in the dead as they are earners or acquirers and they act behind as a reason just like their belief in the living, not that they are creators, bringing things into existence like Almighty Allah. Because it is inconceivable that the people's belief regarding them is anymore than their belief regarding the living, in that they do not believe they (the living) are anything more than acquisition and a means. If there is a blunder, then let it be in the belief in (the creation being) a vehicle of means and acquisition, because it is the most that a believing Muslim could believe regarding the creation, otherwise, he would not be a believer. The blunder in that is not idolatry or disbelief.[123]

He testifies for the legitimacy and possibility of how the dead are able to interfere in the divine matters in the light of the prophetic Ḥadīth. He says that it has been reported that the Prophet Muḥammad (PBUH) said: "Indeed, your deeds are presented to your close relatives among the dead. If they (the deeds) are good, they take glad tidings in that and if it is not so, they supplicate: ʿO Allah, do not cause them to die until you guide them to what you have guided us".

In short, the theme presentation of Sayyid al-Mālikī in the first part of *Mafāhīm* was to warn the Salafites who are hasty in imputing others excessively. The first

[122] Ibid., 193.
[123] Ibid.

section of the first part was to make aware of the seriousness in imputing the disbelief and attributing the polytheism. The second section was on *Tawaṣṣul* and its lawfulness and legitimacy. And the final section of the first part was on the legitimacy in seeking the help other than the Almighty Allah and he proved its legitimacy on the light of Ḥadīth and other historical documents.

*3.2.1.1.3. Part II*

The second part of *Mafāhīm* is on clarifying the unique and special qualities of the Prophet Muḥammad (PBUH), the reality of prophet hood, the reality of humanity, the reality of the Isthmus life and the correct understanding of seeking blessings from Prophet Muḥammad (PBUH) and from his the personal relics.[124]

The author establishes that Prophet Muḥammad (PBUH) is a man, but a man processing something more which others don't have. He explains the uncountable peculiarities of Prophet Muḥammad (PBUH) and maintains to say that the prophet hood is something divine not a skill and it is not acquirable or achievable. He never avoided to cite the prophetic characteristics from *Al-Fatāwā Al-Kubrā* of Ibn Taymiyyah[125] and *Al-Bada'i' Al-Fawā'id* of Ibn Qayyim al-Jawziyyah.[126]

He himself counts twelve characteristics of Prophet Muḥammad (PBUH) and gives a short description for them in the light of Ḥadīth[127]like his ability to see the back side just as he sees the front side and the ability to hear what others don't. And there are short descriptions about the Noble Armpit, the Sweat, the Shadow, the

[124] Muḥammad Ibn ʿAlawī al-Mālikī, *Mafāhīm Yajib an Tuṣaḥḥaḥ,* p.8.
[125] Taqyudīn Abul Abbās Aḥmad Ibn Abdul Halīm Ibn Taymiyyah, *Al-Fatāwā Al-Kubrā*, (Bairut: Darul Kutub al-ʿIlmiyya, 1987CE/1408H), Vol. 11, p. 281.
[126] Muḥammad Ibn Abūbakkar Ayyūb al-Zarʿi Abu Abdullah Ibn Qayyim al-Jawziyyah, *Al-Badāi' Al-Fawā'id,* (Makka: Maktabah Nizar Mustafa al-Baz, 1996CE/1416 H), Vol. 4, p. 40.
[127] Muḥammad Ibn ʿAlawī al-Mālikī, *Mafāhīm Yajib an Tuṣaḥḥaḥ*, p. 212-218.

Blood, and about his Height and Sleep and his Sexual prowess, the Blessed Urine and the facts that he never yawned and was protected from having wet dreams.

After summing up, he stepped to the second section with a beneficial conclusion in which he cites the lines of a poem describing the unique physical characteristics of Prophet Muḥammad (PBUH). The author also attempts to explicate his methodology in describing the prophetic characteristics saying that the unique qualities of Prophet Muḥammad (PBUH) are numerous and uncountable. Some of them have authentic chain while some others have weak chains, and some of them are differed in the scholastic world where the scholars are of the two different opinions; weak or strong.[128]

Here, the key intention of the author through enumerating the prophetic noble characteristics was not to go into discussion regarding their authenticity or weakness. Rather it is to point out to the characters of Prophet Muḥammad (PBUH) to establish that the Prophet is man, but having something more that other does not possess, and to prove the legitimacy of seeking blessings from the personal relics of Prophet Muḥammad (PBUH). By establishing the noble characters of Prophet Muḥammad (PBUH), the author Muḥammad Ibn ʿAlawī al-Mālikī could prove the specialty in the personality of Prophet Muḥammad (PBUH). The Salafites argues that the prophet is just like a common man and never processes anything more.

The second section of the second part is about the seeking of the blessing. He establishes the legitimacy and legality in seeking blessings through citing many Ḥadīth which maintains to say about how the prophetic Companions were keen to seek blessings from him. Through following chapters he cites the Ḥadīth of seeking blessings from his Noble Hair, Blood, Spit, Sweat, excess water of Ablution, Pot,

[128]Ibid.

House, Friday sermon stand (*Minbar*) and by kissing on his noble Hands, and touching where he had touched and praying where he prayed.[129]

As concluding remarks he explains the upshot of these Ḥadīth in this regard that seeking blessings through Prophet Muḥammad (PBUH), his personal relics and everything ascribed to him is a lofty *Sunnah* and a praiseworthy and legislated path. The actions of the notables among the prophetic Companions (*Sahāba*) and the Prophet's support are sufficient as a proof to establish its validity and legitimacy. By the textual evidence the author Muḥammad Ibn ʿAlawī al-Mālikī clears the lie of he who claims that none of the companion took great concern with the prophetic relics.[130]

*3.2.1.1.4. Part III*

Differing from the first and second parts of *Mafāhīm,* the last part is going through several miscellaneous topics such as the legality of visiting Prophet Muḥammad (PBUH) and other related matters like the seeking of blessings through the holy relics, visiting sanctuaries and observing special occasions. And this part also includes the description of Sunni theological doctrines in some controversial issues. Through this part the author attempts to oppose the Salafi arguments and it is a strong reply to the distorted Salafi theological doctrines.

The worth attention chapter of this part is the negation of Muḥammad ibn Abdul Wahāb the removal of the green dome over the tomb of Prophet Muḥammad (PBUH), *Rawla Sharīf.* Muḥammad ibn Abdul Wahāb strongly rebuked and negated in several places[131] to be ascribed to him the removal of Green dome. And the

[129] Ibid., 219-241.
[130] Ibid., 242.
[131] Muḥammad Ibn Abdul Wahāb, *Al-Rasā'il Shakhṣiyya*, p. 12.

following chapter describes the commitment of authority in preserving the prophetic relics. As an example he brings the example of King Fahad Ibn Abdul Azīz who once noticed in the proposed the expanded model of *Masjid al-Quba*, the removal of the original demarcation of the original structure. King Fahad ordered the project to be cancelled until new plans were drawn up that would keep the original demarcation, the pulpit and prayer niche in order to preserve the prophetic relics that the coming generation could see the noble relics. As a testifying proof, he quotes the news details of this incident which were reported in several Saudi news papers.[132]

In short, throughout his masterpiece the author Muḥammad Ibn ʿAlawī al-Mālikī offers valuable and wise words of caution against extremism and invites the Muslims to the path of *Ahl al-Sunnah Wa al-Jamāʿh*. The author expertly clarifies the correct position relating to numerous controversial contemporary issues whilst maintains strict adherence to the noble Qur'ān, the Sunnah and the way of *Salaf*.[133] In this book Muḥammad Ibn ʿAlawī al-Mālikī establishes the proofs and positions of the Imams of *Ahl al-sunna* on the topics; *Tawaṣṣul* (intermediation) and *Isthighātha* (Intercession), the *Mawlid* Celebration, the Ash'ari school, the prophetic noble characteristics, the validity of seeking of blessing from the prophetic personal relics, and the Isthmus (*Barzakh*) life etc with extensive documentation along with sufficient evidences from the Holy Qur'ān and Sunnah including the sources claimed as authoritative and reliable by the Salafites themselves[134] like Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah and Muḥammad Ibn Abdul Wahāb.

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[132] *Al-Madina* ,17 Saturday, 1405 / Al-Nadwa, 17 Saturday, 1405
[133] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p.386.
[134] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj*, p. 5.

### *3.2.1.2. Ḥawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf*

*Ḥawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf* is a major work of Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī exclusively on the *Mīlād* Celebration. *Ḥawla al-Ihtifāl* is a meticulous summation of the proofs adduced by the scholars for the permissibility of celebrating the *Mawlid*.[135] Though he discussed the same topic in his another books, *Ḥawla al-Ihtifāl* is a detailed and comprehensive discourse about the *Mīlād* celebration. Being the Milad celebration a controversial issue between Sunnites and Salafites, this work is a great attempt from the part of the author to express the Sunni principles in this regard. The author says that he wouldn't have write on *Mīlād* celebrations otherwise some of his friends mentioned to do so to express his own stand in this differed issue[136] where many other have already expressed the Sunni theological principles in the *Mīlād* Celebration. The author is also afraid of humiliating punishment of concealing the knowledge[137] as prophet Muḥammad (PBUH) mentioned. These factors led the author to write about the issues regarding the *Mīlād* celebration.

The author points out that Prophet Muḥammad (PBUH) is the first to celebrate the *Mīlād Sharīf* and his celebration was by fasting where it is not compulsory to celebrate that particular day by fasting itself. He presents twenty one evidences to prove the validity and legality of the *Mīlād* celebration. Following the same methodology of citing Salafi scholars the author quotes the Salafi scholastic views pertaining this particular issue. He quotes the opinion of Ibn Taymiyyah to retaliate

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[135] Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj*, p. 4.
[136] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Ḥawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf*, (Beirut: Shirkat Abnā' Sharīf Ansāri, 2010/1431H), p. 5.
[137] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *The Intercession of the Holy Prophet*, Trans. Hafiz Muḥammad Salim Noorie, (Mumbai: Maktab-E-Taibah), p. 10.

the Salafi arguments.[138] He expresses several opinions of various Islamic scholars including Salafi scholars to prove the validity of the celebration. The author also proves the legality of the *Mīlād* Celebration by methods of *Istiḥsān* (preference) also.[139]

### *3.2.1.3. Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr*

*Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr* of Muḥammad Ibn ʿAlawī al-Mālikī deals with one of the most serious and dangerous problem of that time; attributing polytheism or blasphemization.[140] It was usual among the Salafi scholars to attribute the Sunnites as polytheist for doing something unlawful among them, until this malpractice turned seriousless where Prophet Muḥammad (PBUH) warned against the attributing of polytheism.[141] The author followed the same methodology of citing Salafi scholars like Ibn Taymiyyah, Muḥammad ibn Abdul Wahāb and Imām al-Shawkānī as the sources. It is worth to be mentioned that the first two chapters of this work is exclusively deals with the approach of three aforementioned Salafi scholars towards this malpractice.[142] The author logically argues about the illogicality and irrationality in the deeds of the contemporary Salafi scholars in this regard.

The author Muḥammad Ibn ʿAlawī al-Mālikī vehemently opposes and questions the debate ethics of modern Salafi scholar; to attribute the opponent as polytheist. In this book a chapter comprehensively deals with the debate ethics and morality that would be kept while arguing or disputing others. This chapter also deals

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[138] Muḥammad Ibn ʿAlawī al-Mālikī, *Ḥawla al-Ihtifāl,* p. 36-38.
[139] Muḥammad Ibn ʿAlawī al-Mālikī, *Ḥawla al-Ihtifāl,* p. 43-46.
[140] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr* (Cairo: Dar Jawami' al-Kalim, 2004) , p. 31.
[141] Muḥammad Ibn Ismā'il al- Bukhari, *Al-Jāmi' al- Ṣahīh*, Dar al-Shu'ba,( Cairo: Dar al- Shu'ba, 1987 CE-1407 H), *Kitāb Bad' al-Waḥy*, *Bāb Man Kafara Akhāhu Bi Ghayr Ta'wīl Fahuwa Kamā Qāla*, Vol. 8, p. 32.
[142] Muḥammad Ibn ʿAlawī al-Mālikī, *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr*, p. 36-40.

with the consequences of the lack of the debate etiquettes as it follows to personal rivalry beyond the sectarian clashes. The author himself was a victim of this personal rivalry.[143]

The last chapters are going through the spiritual, mystic and theological aspects of insulting a Muslim especially attributing the polytheism. This work creatively played a pivotal role in making others aware of the seriousness of attributing polytheism.

### *3.2.1.4. Al-Ziyarah al- Nabawiyyah fi Lou'il Kitab wa al-Sunnah* and *Al-Ziyarah al- Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah*

The most differed theological issue between Sunnites and Salafites is the visitation of prophetic tomb. Muḥammad ibn ʿAlawī al-Mālikī al-Makkī has discussed the same issue in many of his works such as *Mafāhīm* and *Manhaj al-Salaf*. But *al-Ziyarah al-Nabawiyyah fi Lou'il Kitab wa al-Sunnah*[144] and *al-Ziyarah al- Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah*[145] are exclusive on the legitimacy and legality of the visitation of prophetic tomb. The author proves the legality and the legitimacy of visiting the prophetic tomb in the light of several Qur'ānic verses and Ḥadīth. The key focus in both works is on proving the permissibility of the visitation of Prophetic tomb.

### *3.2.1.5. Shifā' Al-Fu'ād bi Ziyārah Khayr Al- ʿIbād*

*Shifā' Al-Fu'ād bi Ziyārah Khayr Al- ʿIbād* is a short discussion pertaining over the visitation of the Best of human being. This book establishes the proofs and positions

[143] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. 386.
[144] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *Al-Ziyarah al- Nabawiyyah fi Lou'il Kitab wa al-Sunnah,* (Cairo: Dar Jawami' al-Kalim, 2003).
[145] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī, *al-Ziyarah al- Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah,* (Abu Dhabi: Manshurat al-Majma' al-Thaqafi, 2000).

of the Imams of *Ahl al-Sunnah Wa al-Jamāʿh* on the subject of traveling to visit the Prophet in order to obtain blessings *and* intercession. The author proves the permissibility of the visitation along with the boons of such deeds basing on the citation of several quotations of many Islamic scholars. The subsequent discussions are on the etiquettes regarding the visitation like the model of salutation citing some visitation of great Islamic scholars.

### *3.2.1.6. Al-Madḥ al-Nabawī Bayn al-Ghuluw wa al-Insāf*

*Al-Madḥ al-Nabawī Bayn al-Ghuluw wa al-Insāf*[146] is a study of the panegyrics with examples from the Qur'ān, *Ḥadīth*, Commentaries, and poetry showing that praising the Prophet is part of the perfection of one's Islam and not, as some enviers have claimed, a contravention of the Ḥadīth: "Do not over-extol me the way Christians over-extolled ʿĪsā Ibn Maryam (i.e. by divinizing him).

### *3.2.1.7. Taḥqiq al-Āmāl fī mā Yanfaʿ al-Mayyit*

*Taḥqiq al-Āmāl fī mā Yanfaʿ al-Mayyit*[147] is a short epistle of Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī in which includes some quality research articles pertaining over the reaching of the reward of Qur'ān recitation and other righteous deeds to others especially the dead.

This work starts with the important evidence of the Salafites 'And that man can have nothing but what he does (good or bad)'[148] and its interpretation in the light of prophetic Ḥadīth. The author also describes the stance of the four valid Schools of

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[146] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī , *Al-Madḥ al-Nabawī Bayn al-Ghuluw wa al-Insāf,* (Cairo: Dar Wahdan).

[147] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī Al-Makkī, *Taḥqīq al-'Āmāl fī mā Yanfaʿ al-Mayyit min al-Aʿmāl*, (Cairo: Dar Jawami' al-Kalim).

[148] Surah Najm: 39.

Thought. Following the methodology of citing the stances and quotations regarding this certain issue, the author cites the statement of several Salafi scholars like Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah.

The following discussions are on the issues related to the death of like *Taʿziyah*, reciting the *Sūrah Yāsīn*. And there is also a short description about the bathing of the dead, burying and the verdict of the crying over the dead.

# CHAPTER FOUR

# THEOLOGICAL APPROACH AND METHODOLOGY OF MUḤAMMAD IBN AL-ʿALAWĪ AL-MĀLIKĪ

## 4.1. THEOLOGICAL APPROACH OF MUḤAMMAD IBN AL-ʿALAWĪ AL-MĀLIKĪ

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī followed and advocated the mainstream majority tradition of Islam, the way of *Ahl al-Sunnah wa al-Jamā*ʿ*ah*,[149] which is considered widely as the most accepted one and the hallmark of which is tolerance and moderation, knowledge and spirituality. Although he mastered in Ḥadīth, having a PhD from al-Azhar University of Egypt on the same and being the first one from Saudi Arabia to earn Doctorate from University of al-Azhar, he focused on pointing out the fallacious theological doctrines of Salafites such as the permissibility of the intermediation (*al-Tawaṣṣul*) and intercession (*al-Istighātha*).[150] His master piece *Mafāhīm Yajib an Tuṣaḥḥaḥ* is considered as one of the ever best work in this regard.

He believed in adherence to the four established Madhhabs, but without fanaticism.[151] He himself followed the Mālikī School of thought. He has presented a paper on the topic of ʿMālikī School of Thought; an analytical study in the light of the Ḥambali School of Thought in Makkah in 14th Century Hijrī' which was presented in

[149] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawī al-Mālikī*, p. 10.
[150] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. .386.
[151] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawī al-Mālikī*, p. 10.

the first International Science Conference of Research Council held at Dubai on 16-22 March 2003.[152]

He taught to respect the great ʿ*Ulamā* and *Awliya* of the past. He frequently visited the tombs of such personalities to attain their Bliss and blessings. As a tributary he has authored a work on Prophet Muḥammad, *Muḥammad; al-Insān al-Kāmil*[153]and Malik Ibn Anas, the founder of the Mālikī School of Thought, *Imam Dar al-Hijra; Malik Ibn Anas (R)*.[154]

He was against imputing others as polytheists and attributing fellow Muslims as *Kāfirs* and *Mushrīks*, and he clarified the criterion of imputing others with disbelief and misguidance.[155] Particularly, he lived in a time when the Salafites were in hasty attributing the Sunnites with misguidance and polytheism even in silly matters itself, where this attributing turned as the trademark of some certain sects. He has authored a book discussing this dreadful issue, namely *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr*.[156]Throughout this book the author tries to make aware of the people the importance of this issue. He was very critical of so-called ʿreformers' who simply washed away the Islam of the previous generations in the name of ʿpure Islam'.

He encouraged the global brotherhood among the Muslim society. In the preface of *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyat wa al-Tatbiq* Sayyid asserts the global unity.[157] 'Today, we are in dire need of the unity among the whole Muslim society and we necessarily need to stand upon a single line whether he

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[152] Muḥammad Ibn ʿAlawī al-Mālikī, *al Fiqh al-Mālikī wa Ahwaluhu fi Lilli al-Fiqh al-Hanbali ,* (2003).
[153] Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī*, Muḥammad; al-Insān al-Kāmil,* (Madma: Matabi' al-Rashid, 1990).
[154] Al-Sayyid Muḥammad Ibn ʿAlawī Ibn al-Mālikī al-Makkī, *Imam Dar al-Hijra; Malik Ibn Anas (R)*, (Beirut: Dar al-Kotob al-Ilmiyah, 2010/1431 G).
[155] Muḥammad Ibn ʿAlawī al-Mālikī, *Notions that Must Be Corrected*, p. .386.
[156] Muḥammad Ibn ʿAlawī al-Mālikī, *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr*, (Cairo: Daru Jawami' al-Kalim, 1425 H).
[157] Muḥammad Ibn ʿAlawī al-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ,* p. 5.

is young, scholar or student. The differences in some issues do not breach this unity, the same that happened in the prophetic period. The prophetic companions were in differed in several issues, while they were basically unified in following a single way which is commonly accepted.'[158]

Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī urges the dire necessity of unity among the Muslim community, avoiding the silly unimportant differences in some issues where it may lead us to the futility and wasting of the precious time. And he also urges to cope up with these kinds of differences and other controversial issues. He cites some incidents from his father, Al-Sayyid ʿAlawī al-Mālikī al-Makkī that once he noticed the guards inside the *Ḥaram Sharīf* quarrelling with someone who was trying to pray after *Subḥ* prayer and forbidding from doing so as it is not permissible in the *Sharīʿah* and ʿAlawī al-Mālikī hopes that if the guards are educated they never quarrel in that case and they would be whole hearted to accept and cope up with these kinds of issues.[159] The author regretfully reminds the lack of heart widening according to the development and improvement in the knowledge and thought. If so, there would be no such issues where all of them will be able to cope up with these slight differences.[160]

He believed that condemning the various schools of Islamic thought such as Asharites and Māthurudis, or Shafites, Ḥanafites, Mālikītes and Hanbalies, or all Sufis, as some extremist sects are doing nowadays, means condemning the whole Muslim society for the past thousand years. This can only be the attitude and approach of an enemy of Islam, not a friend. He accepted the same policy in criticizing the Salafi methodology. His critical studies confined only on the theological issues. It

[158] Ibid., 9.
[159] Ibid.
[160] Ibid.

never included the personal matters. But on the contrary he faced several personal attacks at the time of publication of some of his works.

He strongly believed that the great Madhhab-following Sunni-Sufi Islamic scholars of the past years, are the ways of our connection to the holy Qur'ān and prophetic Sunnah, and they are not a barrier to reach the real textual Islamic sources. The Salafites believed that the so-called pious scholars are the real culprits in misguiding the following generation. They also attributed many pious scholars the misguidance and polytheism.

He urged that the True understanding of the Qur'ān and Sunnah is one which is based on the interpretation of the great scholars of Islam,[161] not the whims and fancies of modern-day extremists who are hasty to condemn the majority of the Muslims of the world for not being on the Salafi theological doctrines. He believed that the majority of this Muslim society is on the right path, he warned the fanatical minority to recheck their extremist ideologies.

Muḥammad Ibn ʿAlawī al-Mālikī was also a proponent of true Shariʿah based Sufism, the Sufism of the great Awliya and saints of the Muslim society.[162] He himself was a spiritual master of the highest caliber and he kept linked to most of the great Spiritual Orders of Islam, through great *Shaykhs* of the *Tarīqahs*. The connection with the great Sufi Orders made him very bold in his stances against the Salafites. He is one of the rarest scholars who ventured to protect he glow *Ahl al-Sunnah Wa al-Jamāʿh* even in the tight protection of the Salafi government.

He believed that reciting *Dhikr*, alone and in congregation, is an integral part of a Muslim's spiritual well being.[163] All his students were required to pray *tahajjud* and

[161] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī*, p. 10.
[162] Ibid.
[163] Ibid.

recite morning and evening *Awrād*. His work *Abwāb al-Faraj*, a descriptive manual of supplications and devotions for various occasions from the Qur'ān, the Sunna, and the Imams of Islam together with a description of the manners of supplicants.[164]

He also believed that Muslims must take advantage of their resources to uplift the Muslim society spiritually, socially and materially[165], and he was so concerned on wasting their precious time in fighting over petty unwanted issues. In many of his works he stands for the unity among the Muslim society to withstand all kinds of ordeals. He opines that the most of the current challenging problems of the Muslim society is merely due to the disunity. If the whole Muslim society stands under a single umbrella, the fate of the world will be destined on the will of Muslim society. He urges the brother hood and unity among the global Muslim, avoiding the differences in some unwanted issues.[166] His father ʿAlawī al-Mālikī al-Makkī was also of the view the unity among the Muslim society.[167]

He believed that the Muslims should not condemn each other on matters that have been differed upon by the ʿUlama, rather they must join hands in combating that which is agreed upon to be evil and sin.[168] The better for the Muslim community is to have collaboration in the matters in which they are united and not to fight each other in unnecessary issues. The diversity in the particular issues is not something new in Muslim society. These kinds of diversity in the particular issues trace back their history to the prophetic period. As the difference of the prophetic companion in the

[164] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 4.
[165] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī*, p. 11.
[166]Muḥammad Ibn ʿAlawīal-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ*, p. 9.
[167] Ibid., 10.
[168] Fakhruddin Owaisi al-Madani, *Shaykh Muḥammad Ibn ʿAlawīal-Mālikī*, p. 11.

*Banū Qur*a*ylā* issue[169] he points the four juristic schools of thought as an evident proof for this diversity in the *Sharīʿah*.

His views are exemplified in his most famous work *Mafāhīm Yajib an Tuṣaḥḥaḥ*, a book that gained wide appreciation throughout the Islamic world, and was highly acclaimed in scholarly circles. *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyat wa al-Tatbīq* is his latest work and it is a continuation and update of the *Mafāhīm Yajib an Tuṣaḥḥaḥ*.[170] Although the both works are on the differences between Sunnites and Salafites, he extremely anticipates for the unity of the Muslim society. Muḥammad Ibn ʿAlawī al-Mālikī descriptively elaborates his stances on this unity in the preface of *Manhaj al-Salaf fī Fahm al-Nuṣuṣ bayna al-Nadhriyyat wa al-Tatbīq*.[171]

The differences and the clashes should confine among the society and it never overcome as everyone could notice. He urges that these kinds of discussions and compositions must be healthy; otherwise it may affect this society itself. Muḥammad Ibn ʿAlawī al-Mālikī himself has been destined to face such pathetic conditions where he was barred from conducting his lecturing in the Haram Sharif[172] as the publication of his magnum opus work, *Mafāhīm Yajib an Tuṣaḥḥaḥ*.[173]

## 4.2. HIS METHODOLOGY IN INTERPRETING THE THEOLOGICAL ISSUES

Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī follows the commoly accepted Sunni methodology in interpreting the theological doctrines. His methodology in interpreting

[169]Muḥammad Ibn ʿAlawīal-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ*, p. 9.
[170] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj,* p. 6.
[171] Muḥammad Ibn ʿAlawī al-Mālikī, *Manhaj al-Salaf fī Fahm al-Nuṣuṣ,* p. 5-11.
[172] Muḥammad Ugrapuram, "Sayyid Muḥammad ʿAlawī al-Mālikī", *Thelitcham Monthly*, p. 34.
[173] Muḥammad Ibn ʿAlawī al-Mālikī, *The Prophets In Barzakh, The Ḥadīth Of Isrā' and Miʿrāj*, p. 5.

the differed statemets whether it is Qur'ān or Ḥadīth is to add nothing other than text by exercise and extraction, and it is mandatory to be satisfied by what came through text without ant disruption and adaption because these particular subjects are beyond our mind and thought.[174] And the methodology in the belief in the Attributes of Allah is that all divine attributes are permanent; the knwlege is permenent, the ability and intention ae permanent also. All these are established before the creation where he is clear from the time and space.[175] If the action is ascribed to Allah he will be clear from the time as well as the space because he is beyond and clear from the time and space. The Almighty Allah is clear from the resemblance and similarity. The text on the actions of Allah and the ascription of the body parts, time and space would be symbolically interpreted basing on these premises.

Muḥammad Ibn ʿAlawī al-Mālikī is of the opinion that the divine Attributes are found by induction. As an example the author takes the much differed issue; 'Allah sat firmly over throne (*ʿArsh*)'. The author explains his methology of induction through finding the divine Attribute from the aforementioned Qranic verse.

One of the major characteristic of his theological writings is that it only confines the ideas of *Ahl al-Sunnah Wa al-Jamāʿh* and none of them discuss the basic theological concepts like the Pillars of Faith or other related topics. The strong and forceful emergence of the Salafi movement all over the world especially in Kingdom of Saudi Arabia made him write only on the Sunni theological doctrines that differs with that of Salafites. Another worth mentioning matter is that he has one more works in a single subject that signifies how he was concerned about the propagation of the Sunni theological concepts.

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[174] Ibid., 17.
[175] Ibid.

For substantiating the Sunni theological doctrines he followed the methodology of citing the Salafi scholastic views pertaining the particular issues. He used to quote the opinions of Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah, Muḥammad Ibn Abdul Wahab and Shaykh Shawkānī to reveal the contradictions within them and to retaliate the Salafi arguments.

# CONCLUSION

Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī is one of the major scholars of the modern world. His contributions to the various Islamic sciences especially Islamic theology were highly valuable and were the need of the time. Although he mastered in Ḥadīth he concentrated the Islamic theology. Harking back to a scholastic family Muḥammad Ibn ʿAlawī al-Mālikī acquired quality knowledge from various teachers including his father ʿAlawī al-Mālikī al-Makkī.

Here the researcher is venturing to analyze the theological contributions of Muḥammad Ibn ʿAlawī al-Mālikī shedding light upon his concise biographical details of his life. The second chapter confines the explanations of his life and scholarship. It also includes some superficial discussions about his scholarly known family, his education and travels in search of knowledge. And his *Ijāzahs* has been classified based on the geographical features and there is also the classified catalogue of his works. It is followed by brief and concise description of his major works. The researcher attempts to explore through his major contributions to various Islamic sciences like *Thafsīr, Fiqh, Usūl al-Fiqh, Ḥadīth, Usul al-Ḥadīth* and *Sīrah* etc. The first chapter sheds light upon his teaching career also.

The researcher has classified the his entire theological works into anti-Salafi works and theolgogical works. The latter is being discussed in the third chapter. The researcher followed to analyze his theological contributions the method of exploring through his major theological works. His major work in this regard like *Manhaj al-Salaf fī Fahm al-Nuṣuṣ* have been explored meticulously by analyzing the style and methodology and giving a summation of the theme presentation.

Besides this work Muḥammad Ibn ʿAlawī al-Mālikī has numerous works on the Islamic theology like *Qul Hadhihī Sabīlī*, *Anwār Al-Bahiyya Min Isrā' Wa Mi'rāj Khayr Al-Bariyya*, *Jalā' al-Afhām Sharaḥ Aqīdah Al-ʿAwām*, *Wahuwa Bi al-Ufuki al-A'lā* and *Al-Dakhā'ir al- Muḥammadiyyah* have been discussed superficially shedding light upon the major discussed issues.

The fourth is on his anti- Salafi works. The researcher followed the same methdology of analysing the his major anti-Salafi works like *Mafāhīm Yajib an TuṣaḥḥaḤawla al-Ihtifāl bi Dhikrā al-Mawlid al-Nabawī al-Sharīf*, *Al-Taḥdhīr Min al-Mujāzafah bi Al-Tafkīr, Al-ziyarah al- Nabawiyyah fi lou'il kitab wa al-sunnah*, *Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah, Al-Ziyārah al-Nabawiyyah Bayn al-Bidaʿiyyah wa al-Sharaʿiyyah, Al-Iʿlām bi Fatāwa Aʿimmah al-Islām Hawla Mowlidihī ʿAlayhi al-Salām, Taḥqīq al-'Āmāl fī mā Yanfaʿ al-Mayyit min al-Aʿmāl* and *Shifā' al-Fu'ād bi Ziyārah.*

The fifth chapter deals with the approach of Muḥammad Ibn ʿAlawī al-Mālikī to the Islamic theology and his methodology in describing theological issues. He supports the mainstream majority tradition of Islam and is in adhering to the four established *Madhhabs*, but without fanaticism. Having a pious respect for the great ʿ*Ulamā* and *Awliya* of the past, he opposed the Salafi theologies like intermediation (*al-Tawaṣṣul*) and intercession (*al-Istighātha*) and was against imputing others as polytheists and attributing fellow Muslims as *Kāfirs* and *Mushriks*.

Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī follows the commoly accepted Sunni methodology in interpreting the theological doctrines. His methodology in interpreting the differed statemets whether it is Qur'ān or Ḥadīth is to add nothing other than text by exercise and extraction.

He encouraged the global brotherhood among the Muslim society and believed that condemning the various schools of Islamic thought means condemning the whole Muslim society for the past thousand years. He also urged that the true understanding of the Qur'ān and Sunnah is one which is based on the interpretation of the great scholars of Islam and was also a proponent of true *Sharīʿah* ah based Sufism. He strongly believed that Muslims must take advantage of their resources to uplift the Muslim society spiritually, socially and materially.

To sum up with, Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī was a great scholar of the modern Muslim world. Having a great exposure to all kinds of Islamic education and specialization in *Ḥadīth*, he focused on the theological issues of the Sunni sects. He vehemently opposed and warned the world about the distorted Salafi ideology. It is irony to say that Al-Sayyid Muḥammad Ibn ʿAlawī al-Mālikī al-Makkī hails from Kingdom of Saudi Arabia, the den and breeding ground of Salafi Movements.

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